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ABSTRACT

The papers in this portion of the Country School Legacy: Humanities on the Frontier Project, funded by the National Endowment for the Humanities and sponsored by the Mountain Plains Library Association, trace the development of Utah's country schools since 1896. "Country Schools as Historic Sites" describes the early schools as they were, and discusses the consolidation of Utah's school districts and the various uses which have been made of the early schools. "Country Schools as Community Centers" describes the multiple uses of school buildings in small towns. "Teachers: Their Roles, Rules, and Restrictions" discusses the requirements for teacher certification, problems of teacher turnover and recruitment, low salaries and restrictions, and the role of the teacher in the classroom and the community. "Reading, Writing, 'Rithmetic and Recitation" discusses school subjects and teaching methods in small schools, availability of instructional materials, and recesses. "Country Schools and the Americanization of Ethnic Groups" discusses the prejudices and problems faced by immigrants and American Indians. "Country Schools Today" discusses school consolidation and describes how it was implemented in various areas of Utah. The last paper describes the early one-room school in Garrison, Utah and compares it with a modern one-room school in the same town. (CM)

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COUNTRY SCHOOL LEGACY: Humanities on the Frontier

UTAH'S COUNTRY SCHOOLS SINCE 1896

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COUNTRY SCHOOL LEGACY: HUMANITIES ON THE FRONTIER

The Mountain Plains Library Association is pleased to be involved in this project documenting the country school experience. Funding of this project from the National Endowment for the Humanities, cost sharing and other contributions enabled us all to work with the several state-based Humanities Committees as well as many other state and local libraries, agencies and interested citizens. We are deeply impressed not only by the enthusiasm for this work by all concerned but by the wealth of experience brought to bear in focusing attention on—and recapturing—this important part of history, and how we got here. This project seems to identify many of the roots and "character formation" of our social, political and economic institutions in the West.

Already the main Project objective seems to be met, stimulating library usage and increasing circulation of historical and humanities materials in this region. Public interest is rising in regional, state and local history. Oral history programs are increasing with greater public participation. The study of genealogy—and the search for this information—is causing much interest in consulting—and preserving—historical materials. What has been started here will not end with this project. The immediate results will tour the entire region and be available for any who wish the program, film, and exhibit. There will be more discussion of—and action on—the issues involving the humanities and public policies, past and present. The Mountain Plains Library Association is proud to be a partner in this work, the Country School Legacy, and its contribution to understanding humanities on the frontier.

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COUNTRY SCHOOLS AS HISTORIC SITES

The Fate of Country Schools

After the Mormons arrived in the Great Basin in 1847, they immediately set out to make a home for themselves in the top of the mountains. As they built their homes, they also made provisions to construct public buildings that were used as schools, churches and recreational centers. The first schools were usually simply log cabins or boweries. Sometimes, until a public building could be constructed, the schools were held in private homes.

As soon as there were enough students though, plans were made to build a better school. The next school would probably be of log or frame. It would then be replaced by a new school that would be frame, brick or stone. Small schools were consolidated as soon as possible and were replaced by graded schools. Only in those areas where there were not enough students or distances were too great to transport children were the small, ungraded schools left open.

This pattern was followed throughout Utah. Nearly all the steps were included at various times. However, since the communities were all settled at different times, they went through the process during different periods and at different rates of speed. For example, in the urban areas like Salt Lake City the country schools were all closed well before the turn of the century. In Weber County the Ogden school districts were consolidated as a result of a law passed in 1905, but the schools were not consolidated outside of Ogden. It was not until the late 1930's that the combining of schools took place there.[1] In 1915 consolidation of school districts became law and all small school districts united. Soon country schools throughout the state were closed down in favor of larger schools.[2]

Just as the school districts and especially the state department of public instruction believed that bigger is better, they also believed that new is wonderful and old is worn out. A good example of the philosophy towards older school buildings occurred in Wasatch County. Although it did not involve country schools, it is typical of the attitude towards old school buildings in the state. In 1977 as a project historian for the Utah State Historical Society, I was hired to do a survey of historic resources in Heber and to nominate buildings to the National Register of Historic Places. I was impressed by the North School that was built in 1904 and the Central School that was built in 1923, and I wanted to nominate them. The North School was a good example of the two story building constructed around the turn of the century; the Central School had replaced the first Central School in Heber that had burned down, and it followed the one story floor plan that was popular in the 1920's. After researching the buildings and completing the nomination forms, I notified the Wasatch County School District of my intentions. I was greeted with such negative responses that my supervisor at the Historical Society suggested that I withdraw the nominations.[3]

Several good examples that show this same attitude towards country schools can be found in PhD dissertations and masters theses that have been written for the Department of Education at Brigham Young University. Maurice C. Barnett wrote a dissertation entitled "A Study of the School Building Needs in the State of Utah--1960-1965." The author rated schools according to the space used and the condition of the buildings. The new buildings received a higher rating in the survey; the older schools did not receive above a fair rating. For example, the Elsinore Elementary School was judged to be "obsolete and while the school district had maintained it, they could not make it into a satisfactory school plant." The Elsinore School was nominated to the National Register in 1977 and is still used as a community center.[4] The Lincoln School and the Jefferson School in the Nebo School District in Utah County was also over fifty years old and w~~a~~s were judged obsolete.[5] Barnett explained the problems with these older schools when he explained that although the Nebo School District had maintained the Grant Elementary School, "it was obsolete and not readily adjustable to the needs of a modern education program."[6]

Not all of these schools had less than six classrooms, but the attitude was typical of the feelings about older schools as expressed in Leon Arnold Westover's thesis, "A Study of the Proper Placement of Future School Buildings and School Facilities for Southwestern Iron and Northwestern Washington County." Westover described the one room schools in his study area at Modena, Wells, Newcastle, Veyo, and Central. He described the schools' heating and lighting, the plumbing facilities and the storage space. He then examined the general building conditions and discussed the enrollment trends. In each case he suggested that the school be abandoned and that the students be bussed to a larger center.

For example, the Veyo School in 1949 was a small frame school with adequate lighting, enough storage space and indoor restrooms and a water fountain. The school had two rooms, one used for classes and one for activities. Westover explained that "past experience shows that the pupils at this school cannot be afforded the facilities required for a well balanced elementary school."[7]

In Newcastle the school was not in good condition. The two room frame building had a small playground, there was glare in the afternoon from the sun and there were only outside latrines and no drinking fountains. Westover suggested, "In the event this school is used in the future, it should be remodeled to supply sanitary facilities and water fountains for the students and teacher who are called to occupy it."[8] He then pointed out that the community had the students to continue supporting a one teacher school. His final conclusion, however, was "The Newcastle School is unfit for student use without modernization. Such modernization could be accomplished at a rather nominal cost." But since enrollment was low, "the building should be abandoned."[9]

Westover suggested that all the one room schools be abandoned because a bigger school was better. In some cases the schools left vacant fell into disrepair. For example, in describing the Central School which had been consolidated by 1949 he said, "The facilities at this school are almost identical with the Vego School . . . though they are not in such good repair as the school has been abandoned."[10]

As plans were made to consolidate schools, something needed to be done with the abandoned school property. In Weber County a number of the old buildings were sold to the LDS Church. The county superintendent, Keith Walquist, strongly believed that the school should be a community center so when the school children left, he sold the buildings to the LDS Church for ten dollars so they would continue to be used as community centers.[11] The LDS Church also became the owner of the Newcastle School in Iron County. The school was purchased in the 1960's by Fred Gillees from the Iron County school board for fifty dollars and then he gave it to the LDS Church. The ward remodeled it and made a six room Junior Sunday School out of the two rooms. In 1972 it was still used as overflow for the church.[12]

The LDS Church also used old school buildings by remodeling them and adding on to the buildings. In Venice the second school house built in the area was remodeled and a new wing was added. Mrs. Luella Nielsen Oldroyd, a resident of Venice and a former school teacher in Sevier County, felt very bad about the addition because she said it was not in character with the school and the Church could have used the empty four room Venice School, the third and final school building in the area.[13] In Cannonville the Church also used the old schoolhouse in constructing a larger building. Ada Smith Thompson, who ran the store in Cannonville, pointed with pride at the way her husband blended the old with the new and made it appear as one building.[14]

In some of the towns the old school building became a special group or a community center. The Kingston School is used as a community center and for special occasions. Scott Birkinshaw recalls a family reunion that was held in the old building.[15] The Old Bell School in Pleasant Grove is now owned by the Daughters of the Utah Pioneers.[16] The Junction School, a four room, one story brick building, is used by the state as a senior citizen center. Dinners and other activities are held in the building for them.[17]

The Boulder School is an excellent example of how an old school can be used as a community center. The town is slowly dying. Mrs. Doyle Moosman explained to me that sometimes the population increases because parents want to move back into the area to raise their children, but they soon have to leave because there is no work in the community. Even if they commuted the thirty miles to Escalante for work, they would not find much employment there. The little community saw a need for their little schoolhouse despite the declining population. Mrs. Moosman has used state funds to purchase pottery molds and a kiln. A teacher comes into the area and instructs the residents on how to use the equipment. The third room in the back which was added on to the two room schoolhouses is used as a kitchen for summer barbeques. The town has had new tables built for these occasions. One room is also set up so that it can be used for meetings. Mrs. Moosman also explained that the state money is being used to help pay for new playground equipment and a basketball court. Although the building is no longer used for school, it is still a very important part of the educational process in the area.[18]

Some of the country schools in the state have been converted for commercial use. The Mayfield school housed all twelve grades at one time and is a rather large school. It has a big auditorium and large classrooms. Gradually, however, the higher grades were sent to Gunnison and the school became a two teacher school. It was finally closed. Mr. Lester Hansen, who taught at the Mayfield School until it closed, points with pride to the way that the nursing home that now uses the building maintains it. The building is well cared for and provides a good home for the senior citizens who live there.[19] The Aurora School has been purchased by the Perfect Pleat Products, Inc. and is used as a sewing factory.[20]

Many of the country schools have been converted to homes. Several former one-room schools in Spanish Fork and Payson, for example, are now homes.[21] Other buildings have been moved to other locations and are used as residences or outbuildings and storage.[22]

Some old schools have not found a productive use. The school at Thistle is boarded up and covered with "no trespassing" signs. The school at Henrieville is vacant and although it is still in fairly good condition, it is not kept up. Mrs. Thompson in Cannonville attended that school and hopes that it will always remain because it is full of many fond memories for her. Others see no value in the old school.[23] The same is true of the school at Glenwood. Mrs. Luella Nielsen Oldroyd taught at the school and hopes that it will always be there. The two story brick building sits on top of a hill overlooking the small village of Glenwood and is quite a beautiful site. But no one has taken care of the grounds or the building and it is gradually falling down.[24] The Alton School is also abandoned and although it is in good condition there is no use for it in the small community that is gradually losing its population.[25]

Other old schools are not around any more to tell their stories. The old log schools were often torn down so the new school could be built on the site. Others were probably not sturdy enough to weather the years like the one-room frame school at Cedar Point. Some schools burned down like the Central School in Heber and were never replaced. Others like the school in Sterling were torn down because the school board had an opportunity to sell the material and had no use for the building.[26] Not every old building needs to stand forever and not every old building is historic and needs to be preserved. But no doubt a number of old school houses have been destroyed simply because they were old and no plans were made to save them.

Of course, not all old schools have been torn down or adapted to another use. Some of the old buildings are still used today as schools. Cedar Fort is one good example. The two-room school was constructed in 1909 and was first used in 1910. The building has two large arched windows in the front and a large entrance way. The community's residents are proud of their school and keep it up.[27] The Park Valley School is also still in use. Sheds have been set up on the side because more classes are now held than the two room structure can hold.[28] The rest of the schools in western Box Elder County, Cypress Creek, Snowville and Corinne also use their old buildings. Most of them were built in the 1910's.[29]

Country Schools As They Were

A variety of uses have been found for the one- and two-room schools that used to dot the communities of Utah. These schools have been modified and remodeled to meet their new purpose or the changing attitudes of education. But what were these schools like in the late nineteenth and early twentieth century? What were some of the characteristics of a rural school?

As mentioned, the first schools were held in log cabins, private homes or whatever the early settlers could spare at that time. Lucreti Lyman recalled that the first school in Blanding was a tent.

> They used to board the sides of the tent with two rows of boards. They filled [the walls] with sawdust to insulate. A tent is quite warm, if you keep the fire going. The sawdust kept the wind out.[30]

There was a covering over the door for air space, but that made it very dark inside. The school grew so that at Christmastime they had to put up another tent. The next year a frame house was started. Although some people feared there would never be enough students to fill it, by the time it was completed, there was an overflow of children. They met in a chicken coop that Lemuel Redd had built.[31]

Joseph W. Thompson described the first school that was built in Henrieville, Garfield County. The students had met in private homes. Then in 1881

> the men went into the canyon and cut and hauled logs to build a schoolhouse. They got rather large logs which they hewed square with broad axes. Then by using a log cord dipped into a thick solution of sooty water they made straight lines along the log on two sides. They had a long, narrow pit about seven feet deep with short logs across one end and in those places the big squared logs were laid with the straight black lines along the top and underneath. Then one man got into the pit and another on top of the log, and with a large saw having a handle at each end, they split the log through the middle. As soon as the timber was sawed, other men prepared and placed them on the walls. For lumber to make the floor, sheathing, ceiling, they were obligated to go about fifty miles to a saw mill. . . .
>
> My father and another man made the shingles by hand using a tool called a force and a drawing knife. This was very slow work, as each shingle must be thinner at one end, so when a piece was split off with the fire, it must be shaved down properly.[32]

Inside, the early schools usually had paved pine boards on the floor. Alverda Carson remembered that the spaces between the boards were so wide that when the students swept they could just push the dirt through the boards.[33] The floors were painted white sometimes. In Seiver County and in other school districts the floor was oiled down with a black slick oil to keep the dust down, but many of the teachers felt that the cure was worse than the illness and were glad when the oil was removed.[34]

Lighting was sometimes a problem in the early schools since all the light had to come from the sun. Large windows were needed to let the light in. In some areas evening activities were held by bringing in coal oil lamps.

Ed Harris remembered plays were held in the school at night. They used gas lights in the school in Grouse Creek, Box Elder County.[35] Erma Summers remembered that although the school had no lights, the LDS Church did. When the sun went down, the school was closed up and all activities were held in the church.[36]

Heating was also a problem in the schools. Teachers and students always remember the pot belly stoves or the flat wood burning stoves that were used. Margaret William Torkelson said, "Schools were heated by a flat topped wood burning stove where there was often a pot of soup simmering for lunch."[37] And everyone remembered being too hot or too cold. Mary Lyman Reeve, who taught at the Bluff School from 1909 to 1911 recalled, "Seats had to be taken as assigned. Those near the stove kept warm; those in the far corners froze."[38] On especially cold days, however, assigned seats were forgotten and everyone would gather around the heater.[39]

The state school board tried to discourage heating with the old pot belly stove. In 1916 the school report stated,

> A schoolroom heated with a common . . . . stove is never uniformly heated. Pupils nearest the stove are uncomfortably warm, while those farthest away are exposed to cold and draught.[40]

The schools were encouraged to put furnaces in the building. Since this was not practical for the smaller schools the state suggested that a schoolroom heater be used.[41]

Desks were also different. Sometimes when the schools were started each student provided their own. Warren J. Osborn of Escalante, Garfield County, said, "I had to make my own desk. Some children brought tables and chairs from home.[42] Quite often the desks were double and two students sat at each one. In Thurber-Bicknell "desks consisted of lumber shelves extended from the wall, behind which was place late modeled double seats.[43] Many students remembered the double seats because they shared them with their best friend or the boys bothered the girls next to them. The desks were later the old schoolroom desks with a slanted top, a small hole for the ink well and a small drop just the right size and shape for a pen, and a place underneath to set books and papers on. Gerald Matthew recalled those desks that he studied at and later his students used.[44]

All the plumbing was outside. Lillian Grace Chadwick Warburton described the Etna School.

> There weren't any lavatories in the school as you might know. The girls went this way. The boys went that away. It didn't say "her" and "him" either, but they kind of knew which way to go.[45]

In his explanation of the Newcastle School, Leon Arnold Westover said,

> The toilet facilities are of the outside latrine type. They are located about one hundred thirty-five feet from the school building. This building houses both the girls' and boys' facilities, and not only

> unsanitary, but in a bad state of repair. . . . The ground is badly caved around the entire building and especially about one entrance.[46]

But no matter how primitive these facilities must have seemed they would have been a luxury to Alverda Carson in Cedar Point. There were no outhouses in town. The students told her that the best way to handle the situation was to let the girls out a few minutes early and then have the boys follow.[47]

Just as restrooms were a problem, drinking water was also hard to get. In Spry in Garfield County, "Water was carried some distance from Wilcock's well. A tin dipper was used for drinking."[48] In other areas each student brought their own water. Elma Tingey Johnson, who taught at Promontory, Box Elder County remembered each student brought water or something to drink with their lunch.[49] In areas that used the common bucket,

> students drank from a common dipper. In the winter the water usually froze, making it impossible to get a drink. Communicable diseases reached epidemic stages much faster and much more often than they do in today's schools.[50]

The practice of using the common dipper was discouraged by some teachers. Mrs. Johnson recalled that although most students brought their own water, there was usually some water to be shared by all. She had each student use their own cup though. Her home economics training would not allow them all to use the same dipper.[51]

The small lumber schools were replaced by bigger and better schools if the community grew. Sometimes the school boards in the same communities did not build the new schools as soon as the new room was needed. For example, in St. George the old school was added on to several times and Miss Zaidee Walker, a teacher in the area, was "a bit impatient with some of the brethren who held out for building an additional room to the small out modeled schoolhouses." She remarked that their reasoning was "similar to a polygamist's reasoning as he prepared to take a new wife--just add another room to the old house."[52]

HA!

The state school board also felt that the communities were slow to build new schools. Especially they felt that the small school districts were reluctant to spend the citizen's tax money and the state was glad when those type of decisions were turned over to the county school superintendent and plans were made "to replace as many miserable, unsanitary houses which for the most part were abandoned."[53] Typical of the state school board's feelings of the old school was a description of the Randolph School when it was surveyed in 1931.

> The Randolph Elementary building is the oldest in the district. The original structure, which dates back to 1867, has been remodeled twice to make the present building. It is two stories high and has four classrooms each with bilateral lighting and insufficient glass area. Undoubtedly it is the poorest building in the district, and is in the poorest condition.[54]

Not all old schools were condemned and destroyed. The Park Valley School is a good example of how an old building has been adapted. The first school in the community was built in 1878. It was replaced in 1888. Then 1890 plans were made to construct a brick schoolhouse. In the northwest corner "modern outdoor toilets" were built to match the school. In 1909 a new room and hall on the west side was added and in 1921 a third room was built on the east. In 1925 water was piped into the school. In 1954 the school was remodeled. New floors were put down, a frame entrance was added, a kitchen was built on and the restrooms and janitor closet was modernized. In 1936 a coal furnace was added and in 1969 a gas furnace was installed.[55] The school has now added a metal building to the side to be used for a shop and type room. The school has been changed to meet the time.[56]

The Park Valley School was added on to make more space. In other areas there have been attempts to remodel the school buildings to meet new educational concepts. For example, during the 1960's the open classroom concept was popular. All classrooms were opened up and carpet was placed on the floor. In Grouse Creek the Box Elder County School Superintendency came and proposed such a change for the school in that community. Many people in town felt that the new concept was good. However, others fought it because they felt an open classroom would not work with grades kindergarten to tenth. They also disapproved of the expense. "The expense to tear that out would have been nearly $22,000 and the expense of putting something back up," Rhea Paskett Toyn complained.[57] She added that they proposed using draw curtains but she thought it was foolish to take the walls down and then have to use makeshift dividers to separate the classes. Those opposed to the change were able to have their way.[58]

But that was not the fate of most schools in Utah. The old school was replaced by a new school. Even today in our age when there is a move to preserve old buildings and there are economic reasons to do so, the school boards want new buildings. The old schools that are preserved usually receive a new role and new occupants.

FOOTNOTES

[1] The pattern of schools closing in Weber County is described in Howell Lee Cannon, "History of Weber County Public Schools" (Master's Thesis, University of Utah, 1948). He describes the schools in each community in the county and a number of them closed in the late 1930's.

[2] The school reports after 1915 quite often describe the number of schools that have been closed. See any of the county superintendent reports after 1915 in the Utah School Reports. The reports are biannual.

[3] Personal experience.

[4] Maurice C. Barnett, "A Study of the School Building Needs in the State of Utah, 1960-1965" (PhD Dissertation, Brigham Young University, 1962), p. 149; "Elsinore School National Register form," Utah State Historical Society Preservation Office, Salt Lake City, Utah. Hereinafter referred to as Preservation Office.

[5] Barnett, pp. 116, 118.

[6] Ibid, p. 114.

[7] Leon Arnold Westover, "A Study of the Proper Placement of Future School Buildings and School Facilities for Southwestern Iron and Northwestern Washington Counties (Master's Thesis, Brigham Young University, 1949), pp. 46-52.

[8] Ibid, pp. 83-87.

[9] Ibid, p. 91.

[10] Ibid, p. 52.

[11] Cannon.

[12] Pratt M. Bethers, A History of Schools in Iron County, 1851-1970 (np, 1972), p. 225.

[13] Interview with Luella Nielsen Oldroyd by Jessie Embry, October 22, 1980, Venice, Utah, Country School Legacy: Humanities on the Frontier.

[14] Interview with Ada Smith Thompson by Jessie Embry, October 22, 1980, Cannonville, Utah, Country School Legacy: Humanities on the Frontier.

[15] Personal conversation with Scott Birkinshaw.

[16] "Old Bell School National Register Nomination form," Preservation office.

[17] Interview with Vera Anderson by Jessie Embry, October 23, 1980, Junction, Utah, Country School Legacy: Humanities on the Frontier.

[18] Personal conversation with Mrs. Doyle Moosman.

[19] Interview with Lester Hansen by Jessie Embry, October 20, 1980, Mayfield, Utah, Country School Legacy: Humanities on the Frontier.

[20] "Aurora School site/structure form," Sevier County Survey, Preservation Office.

[21] Telephone conversation with Betty Rae Larsen, January 20, 1980.

[22] An example is the Garrison School in Millard County and two schools in Sevier County that are used as barns and chicken coops.

[23] Interview with Ada Smith Thompson.

[24] Interview with Luella Nielsen Thompson.

[25] Interview with Martha Roundy by Jessie Embry, October 23, 1980, Country School Legacy: Humanities on the Frontier.

[26] Interview with Forest Denison, et al, by Jessie Embry, October 20, 1980, Sterling, Utah, Country School Legacy: Humanities on the Frontier.

[27] Telephone conversation with Salena Syms, December 16, 1980; interview with Paul Genho by Jessie Embry, October 14, 1980, Cedar Fort, Utah, Country School Legacy: Humanities on the Frontier.

[28] Interview with Norine K. Carter by Jessie Embry, October 10, 1980, Orem, Utah, Country School Legacy: Humanities on the Frontier.

[29] "A Report of a Comprehensive Study of Public School Buildings in Utah" (Salt Lake City, Utah: Office of the State Superintendent of Public Instruction, 1975).

[30] Lars Anderson, "A History of Education in San Juan District," (Master's thesis, University of Utah, 1952), p. 22.

[31] Ibid.

[32] J. Oral Christensen, "The History of Education in Garfield County, Utah (Master's thesis, University of Utah, 1949), p. 38.

[33] Interview with Mary Alverda D. Carson by Jessie Embry, January 22, 1981, Orem, Utah, Country School Legacy: Humanities on the Frontier.

[34] Interview with Ethel Jolley Jensen by Jessie Embry, October 21, 1980, Redmond, Utah, Country School Legacy: Humanities on the Frontier.

[35] Interview with Ed Harris by Verna Richardson, August 23, 1973, Grouse Creek, Utah, p. 9, Grouse Creek Oral History Project, Utah State Historical Society Library, Utah State Historical Society, Salt Lake City, Utah. Hereinafter referred to as Grouse Creek Oral History Project.

[36] Interview with Erma Summers by Jessie Embry, January 24, 1981, Salt Lake City, Utah, Country School Legacy: Humanities on the Frontier.

[37] Interview with Margaret Williams Torkelson by Joseph S. Willes, May 31, 1976, Historic Arts Collection, LDS Church Archives, Historical Department, Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.

[38] Anderson, p. 17.

[39] Interview with Erma Summers.

[40] Utah School Report, 1916, pp. 138-139.

[41] Ibid.

[42] Christensen, p. 44.

[43] Annie Snow, compiler, Rainbow Views: A History of Wayne County (Springville, Utah: Art City Publishing Co., 1953), p. 232.

[44] Interview with Gerald Matthew by Jessie Embry, January 22, 1981, Provo, Utah, Country School Legacy: Humanities on the Frontier.

[45] Interview with Lillian Grace Chadwick Warburton by Vera Richardson, October 17, 1975, p. 15, Grouse Creek Oral History Project.

[46] Westover, p. 86.

[47] Interview with Alverda Carson.

[48] Christensen, p. 20.

[49] Interview with Elma Tingey Johnson by Jessie Embry, September 10, 1980, Provo, Utah, Country School Legacy: Humanities on the Frontier.

[50] Leslie Foy, The City Bountiful (Bountiful, Utah: Horizon, 1975), p. 200.

[51] Interview with Elma Tingey Johnson.

[52] Andrew Karl Larson, I Was Called to Dixie (Salt Lake City, Utah: Deseret News Press, 1961), p. 559.

[53] Utah School Report, 1918, p. 42.

[54] Earl F. Passey, "An Historical Study of Public Education in Rich County, Utah" (Master's thesis, University of Utah, 1951), p. 109.

[55] Rex R. Paysley, et al, Our Own Hundred Years, 1870-1970: Park Valley Centennial (np, nd), p. 27.

[56] Interview with Norine K. Carter.

[57] Interview with Rhea Paskett Toyn by Verna Richardson, October 21, 1973, Grouse Creek, Utah, pp. 33-34, Grouse Creek Oral History Project.

[58] Ibid.

3/1/81
Jessie Embry

COUNTRY SCHOOLS AS COMMUNITY CENTERS

When the Mormon pioneers came to Utah in the nineteenth century, they had to start a new life. There were crops to plant and homes to build. But to the Mormons survival was more than just the next meal and the roof over their heads; spiritual food was of equal importance. Therefore, as soon as possible after a community was settled, a public building was constructed. These churches were sometimes simply a bowery or a log cabin and were used for all public gatherings.

> The Log House, built by the community labor for a gathering place with naught but its wide, bare floor to commend it, was used as church, town hall, school house, social hall, opera house, dance hall, and everything that called for a place where the people could meet. During the '50's, 60's, 70's and the 80's, the school house was used, and considered the property of the community, to be used by the community for the community.[1]

During Utah's struggle for statehood, the federal government put restrictions on the LDS Church that required a separation of church and state. In the larger communities this usually meant that the schools could not be used for church activities. However, in the smaller towns quite often the one public building continued to serve as the multi-purpose site for school, church and recreational activities. For example, in Grover, Wayne County a new log school was built around the turn of the century, and it was considered a community endeavor. The school board was responsible for constructing the new school. Members of the LDS ward, however, helped by furnishing the logs and helping with the work. The building was then used as a church.[2]

This type of joint effort led to a problem in Woodruff, Rich County. A building was constructed in 1884. There was a question of ownership, and there was a court case to see if the building was a schoolhouse or a building loaned to the school by the LDS Church. The case was awarded to the school and the LDS ward did not appeal in time.[3]

In other places even though there was an LDS Church, the school was used for some church activities. Vera Summers recalled that when she was a child around the turn of the century in Sanpete County the ward held Sunday School in the school. The one room church was used for sacrament meetings and community functions, but the four room school was used for Sunday School because it was possible to divide into classes there.

The LDS Church also used the schools for other classes. During the early part of the twentieth century the church supported religion classes that were held after school.[4] Quite often the regular school teachers were asked to teach these church classes as well. Therefore, once a week immediately after school was dismissed the class stayed on for a religion class with the same teacher. To many students it was simply another part of school. Later the LDS Church discontinued the religion classes in support of another organization called Primary.[5]

These uses of the school as a church center continued until someone voiced an objection. Heber City is a good example of the type of problems that could arise even though the schools were not small. Some non-Mormons and inactive Mormons were upset that the schools were used for religion classes. They therefore made it an issue of one of the school board elections. William Buys ran on the platform that if he was elected the schools could not be used for religious activities. Buys was defeated but this type of problem led the LDS Church to withdraw their activities from the schools.[6] A similar situation occurred in Alton. For a number of years the LDS ward was allowed to use the school for church. Then during the 1920's the Church was told it could only use the school after a certain date. At that time the LDS Church built a separate meetinghouse. Then all religious meetings were held in the church.[7]

In some areas no one ever objected, and the school and church or just the school was used for all public gatherings no matter what the group. In Cedar Point, for example, there were only about four families. This community near the Colorado border in San Juan County was settled by people from Texas. Alverda Carson remembered when she taught there that church services on Sunday and school programs were the only public activities. The Baptist preacher held the meetings in the school.[8] In the other small communities in the area that had been settled by people from Oklahoma and Texas a non-dominational service that everyone attended was held in the school.[9]

More than likely the LDS Church rather than the school became the center of activities in a Mormon Church. The Church sponsored the dances and the plays. But the communities were so small that everyone knew everybody and recreational activities were usually attended by all. The community shared a common interest because of the school, the church and just their closeness to each other.[10] Most places continued the cooperation between church and school where it was necessary. For example, in Cedar Fort, the school does not have a stage and all school plays are held at the church.[11]

One activity that the community schoolhouse was used for was weekly dances that were attended by everyone. Young parents brought their children and bedded them down on the benches. Older folks arrived to share their knowledge of the old home dancing and younger people came to try out the new round dances. Lillian Grace Chadwick Warburton remembers a dance they had in Etna, Box Elder County when she was teaching there in 1918.

> When I was teaching at this Etna School, they decided they would have a real dance, so we pushed back all the desks, all the

> benches against the wall to make as many seats as we could for anybody who came. [We] erased anything we had on the board such as phonics . . . and put "Come one, come all, come short, come tall, come jump the tracks in Etna Hall." They got an accordion player. He came. I can still hear those tunes that he played. He played the polka and the Virginia reels and all the square dances you could think of. . . . Those boards just hopped along with the rest of us. It was really lively. There wasn't room for everybody to get on the floor at once. We had a really good time.[12]

The dances were just as lively just a few miles away at Grouse Creek. The people there had a small orchestra that played for the dances. Everyone danced a variety of different patterns.

> They danced the dances where we would dance what we thought was modern in those days for about half through the dance. Then [it would] turn into square dancing, polkas, the schottische, and all the square dances and all the pioneer type dances. . . . Everyone from the youngest to the oldest were dancing and learning the square dances.[13]

Ellen Sarah Ballingham Betteridge remembered that in Grouse Creek, "When they had a dance, John used to say that they'd sweep up the floor, set the seats back like the kinds of seats they did have, scrub the floor and have a dance."[14]

Dances in the schools were not always looked upon with favor, however. The Utah school report of 1904 said the question had been asked if the schools could be used for dances if the benches were not fastened down. The Utah law read,

> It may permit a schoolhouse, when not occupied for school purposes, to be used for any purpose which will not interfere with the seating or other furniture or property; and shall make such charges for the use of the same as they may decide to be just.[15]

The Utah supreme court, however, ruled that the school boards could not allow dancing in the schoolhouse. The school report stated that any dance would interfere with the furniture or school property. In addition the supreme court had ruled that even if the furniture was not disturbed dances were against the spirit of the law. "The schoolhouse is built for the school not for the dance."[16] The county superintendent of schools in San Juan County voiced a similar complaint about the effects of dances in the schools. "The Monticello house is in a condition to be moderately comfortable though somewhat dilapidated by 'hoe-down' dances and the jack knives of boyish vandals."[17]

In outlying areas the dances were sometimes expanded into dinners and community parties. These get togethers at the schools were sometimes the only social contact that the people had. For example, between Monticello and the Colorado state line there were five one-teacher schools. The people were so spread out that sometimes all of them could not gather to one place; some would meet in one school and some would meet in another. These parties were a highlight. Clement Johnson explained,

> We had dances all around. We would get together two or three times a month at different places, Lockerby and Boulder and Ginger Hill and Horse-

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> head. Sometimes we would . . . play 500 cards at night. On Easter the whole community would go together and have a big feast.

The community people would also have Sunday dinners and spend the whole day together.[18]

The schools were also used for school activities that the whole community would be invited to. Christmas pageants and programs were especially popular. Crystal Myrl Brown Baker recalled that in Box Creek

> the little red schoolhouse was used for many socials. The partition between the two rooms was designed to [be] raised and provide us with one large room. I especially remember our Christmas parties there. We would have a large Christmas tree in the center of the room, and how we would dance around and around the tree.

She also remembered that the parents gave Santa Claus toys. One year she got a doll buggy. "That ended my dancing for the rest of the evening. I went around and around the tree with my doll and buggy."[19]

Today in Garrison, a small community along the Nevada border, the schools from Garrison and Baker, Nevada combine for a Christmas program. Everyone from both communities turns out for the program; it is the highlight of activity not only for the Christmas season but for the year.[20]

In other towns like Alton the school would co-sponsor a program with the LDS Church Primary or Sunday School. Martha Roundy remembered that for a while the Church had a Christmas program and so did the school. It was decided to combine the two rather than duplicate efforts.[21]

Other schools had celebrations at holidays either at night or during the day and parents were invited to attend. These included Halloween parties, Valentine parties and even fire safety programs. Parents' reactions to these school programs varied. Alverda Carson remembered in Cedar Point the parents did not support the school hardly at all. The school did have a Christmas program the year that she was there. The Baptist preacher refused to let his children attend but the other families came and had a good time.[22] Vera Summers said that the parents in the areas she taught at in Sanpete and Box Elder County came to the Christmas programs but did not attend the other programs as much.[23] In Garrison Mrs. Dalton said the parents came to all activities and supported all school programs 100 percent.[24]

School plays were highlights. In Box Elder County, the school at Grouse Creek would put on one and three act plays. The students would plan and take part in the drama. Then they would travel to surrounding areas within a radius of thirty-five or forty miles and put on the play.[25] Lillian Grace Chadwick Warburton explained, "They had plays at the school. One teacher dressed in long-tailed coats and glasses and sang In the Little Red School House. He had a big long ruler and led all the school. They were dressed like Huckleberry Finn."[26]

These school plays were not the only form of drama; plays were also held by the LDS Church.[27]

Athletic events were also a highlight at the schools. Throughout western Box Elder County basketball games were attended by everyone.[28] The little schools also sponsored track meets. All of the schools in the area gathered at one school. People from each of the schools took part and then a dance was held in the evening. William Charles Kimber remembered a track meet.

> When I went to school up at Grouse Creek I was the highest high jumper in the whole country. . . . I know your dad once said, "That guy will jump right over the barbed wire fence, he'll never stop." So at one time we had a track meet over at Oakley, Idaho and the Grouse Creek ward went over. I took second place as the high jumper. Bishop Toyn . . . says, "Willie . . . come on now. You're the only one that's represented us from Grouse Creek. Come on now, we'll have ice cream."[29]

The track meets are still an important part of the social life in the area. Once a year the students from the schools in the northwest corner of Utah meet at Park Valley. All the grades compete. In the younger grades ribbons go to everyone; in the upper grade the top six students win.[30]

The schoolhouse was also for adult meetings and activities. The Arger School in Morgan County was the community center and the school board bussed the people into a school meeting.[31] In Salt Creek lyceums were held every Wednesday night that were the main attraction for the students and also their parents.[32]

Elections were held at the schoolhouse.

> William Alvery of Escalante rode his horse across to Boulder over the Death Hollow trail, a distance of about fifteen miles. William Alvery sat at the teacher's desk with the little tin ballot box he had brought placed right there in front. He was authorized to register every person of voting age. Everyone in the community came and cast a vote. By two o'clock that afternoon the election was over and William Alvery went back to Escalante with the votes locked in the ballot box to be counted in Escalante. A few days passed before the settlers knew for sure Republican William McKinley was elected President of the United States, though most of the Boulder people, loyal democrats, probably voted for William Jennings Bryan.[33]

During the summer when school was not in session, the school was still used in some areas. In Argyle in Summit County the building was used for Fourth of July celebrations. A bowery was built on to the school in the back for the event.[34]

The schoolhouses were also used for community fund raising activities or national support activities. For example, the school at Argyle was used for a missionary farewell party held for William Johnson, the only LDS missionary to go from Argyle.[35] During World War I the schools in Uintah County sponsored a junior Red Cross program and collected a Christmas fund for the soldiers and sailors.[36] At the schools in East San Juan County the local people held dances and raffles to raise money to buy savings bonds. People would donate a pig, a calf or a sheep and then it would be auctioned off.[37] Both in San Juan and Uintah County the people felt that these community war efforts helped the towns. Pearl Bliss Butt said, "We had our school there and they were very united during wartime."[38] The superintendent of schools in Uintah County said, "I feel that the war has made us stronger and more loyal citizens and Christians."[39]

To many the schools and especially the student activities provided the cement to keep a community together. They were afraid that once the school was closed it would destroy community life. In some areas the parents and students fought consolidation for that reason. Some parents refused to send their children to the larger schools until they were forced to by the school boards.[40] The state department of public instruction argued that the consolidation brought benefits. The biannual school report of 1934 told of a small school in the state that had remained open at an annual loss of thousands of dollars for fifteen years despite the fact that it was within three miles of a larger school. The people fought the move because they felt it would destroy their community life. Two years after consolidation though, the school report said that most people felt that "community life was enriched rather than destroyed by the wide awake central school."[41]

The state school boards had a reason for pushing consolidation; it did save tax dollars. Many people agree then that the larger schools did provide new opportunities for the students. But they also recognized a lot of community spirit. Martha Roundy explained that it made a difference in the community unity. Now the parents go to Orderville for all school-related activities. The people are no longer brought together to applaud their children's talent and thereby increase community awareness. They are scattered in a larger audience.[42] Throughout much of the state former students and teachers said that their community was missing something since the school was closed down. Most said that they felt that the larger schools had benefitted the students and they would not be in favor of opening the school in the community again. But they spoke longingly of the days when the school and the LDS Church held the town together, a role that only the Church performs today.[43]

It is important to remember that throughout Utah's history the LDS Church has had that binding influence almost more than the school. Except in isolated areas like the east part of San Juan County which was settled in the twentieth century, most of Utah's citizens were "settled in towns instead of being scattered about the country." Large schools developed early in these towns and the LDS Church provided a great deal of the social life.[44] This was so much the case that at Utah Educational meetings in 1913 L. E. Eggertson complained that the schoolhouses were not being used to their full capacity and more for social centers.[45] As late as 1969 Clark T. Thornstonson completed a PhD dissertation on how the school buildings could be used for more recreational activities.[46]

In some school districts the superintendents recognized that the schools should be used for social activities. In Weber County, for example, Keith Wahlquist, the superintendent felt

> that the school should be the center of community life; that it was the duty of the school to be the guiding influence in recreational leadership of the community and its people; and that the school be responsible for coordinating the activities of the school and the community into an interwoven unit for the good of all.

He persuaded the Board of Education to engage in an extensive building program in 1936. He had auditoriums and gymnasiums built even on the small schools so they could serve as community centers.[47]

Between 1938 and 1940, however, the Weber County School District started to close down the small schools and to consolidate. Wahlquist still believed that the communities should have a social center and the buildings were sold to the LDS wards usually for about ten dollars.[48]

The schools in Utah were initially used as community centers. Later the LDS Church played a more important role as the social headquarters of the town. But the school remained an important community center at least for school activities until consolidation. Then as schools closed, part of the community spirit was lost too.

FOOTNOTES

[1] L. E. Eggertsen, "School Houses as Social Centers," Utah Educational Review 6(January and February, 1913), p. 18.

[2] Anne Snow, compiler, Rainbow Views: A History of Wayne County (Springville, Utah: Art City Publishing Company, 1953), p. 270.

[3] Earl F. Passey, "An Historical Study of Public Education in Rich County, Utah"(Master Thesis, University of Utah, 1951), p. 44-45.

[4] Interview with Vera Summers by Jessie Embry, January 23, 1981, Salt Lake City, Utah, Country School Legacy: Humanities on the Frontier.

[5] D. Michael Quinn, "Utah's Educational Innovation: LDS Religion Classes, 1890-1929" Utah Historical Quarterly 43 (Fall, 1975), pp. 379-389.

[6] Wasatch Wave, July 15, 1904, p. 3.

[7] Interview with Martha Roundy, by Jessie Embry, October 23, 1980, Alton, Utah, Country School Legacy: Humanities on the Frontier.

[8] Interview with Alverda Carson by Jessie Embry, January 22, 1981, Orem Utah, Country School Legacy: Humanities on the Frontier.

[9] Interview with Dorothy Adams by Richard Swanson, August 4, 1973, Salt Lake City, Utah, p. 15, Southeastern Utah Oral History Project, Charles Redd Center for Western Studies, Manuscript Division, Harold B. Lee Library, Brigham Young University, Provo, Utah. Hereinafter referred to as Southeastern Utah Oral History Project.

[10] Interview with Norine K. Carter, October 10, 1980, Orem, Utah, Country School Legacy: Humanities on the Frontier.

[11] Interview with Paul Genho by Jessie Embry, October 14, 1980, Cedar Fort, Utah, Country School Legacy: Humanities on the Frontier.

[12] Interview with Lillian Grace Chadwick Warburton by Verna Richardson, October 17, 1975, Grouse Creek, Utah, p. 12, Grouse Creek Oral History Project, Utah State Historical Society, Salt Lake City, Utah. Hereinafter referred to as Grouse Creek Oral History Project.

[13] Interview with Ed Harris by Verna Richardson, August 23, 1973, Grouse Creek Utah, p. 8, Grouse Creek Oral History Project.

[14] Interview with Ellen Sarah Bullingham Betteridge by Verna Richardson, October 10, 1974, p. 3, Grouse Creek Oral History Project.

[15] Utah School Report, 1904, p. 305-306.

[16] *Ibid*.

[17] Utah School Report, 1908, p. 350.

[18] Interview with Clement Johnson by Richard Swanson, July 23, 1973, Monticello, Utah, p. 3, Southeastern Utah Oral History Project.

[19] Crystal Baker, *The Personal History of Crystal Myrl Brown Baker* (np, 1978).

[20] Interview with Jody Dalton, by Jessie Embry, October 24, 1980, Country School Legacy: Humanities on the Frontier.

[21] Interview with Martha Roundy.

[22] Interview with Alverda Carson.

[23] Interview with Vera Summers.

[24] Interview with Jody Dalton.

[25] Interview with Ed Harris, p. 5.

[26] Interview with Lillian Grace Chadwick Warburton, p. 8.

[27] Interview with Vera Summers.

[28] Interview with Ed Harris, p. 6.

[29] Interview with William Charles Kimber by Verna Richardson, May 10, 1974, Grouse Creek, Utah, p. 13, Grouse Creek Oral History Project.

[30] Interview with Norine K. Carter, by Jessie Embry, October 10, 1980, Orem Utah, Country School Legacy: Humanities on the Frontier.

[31] Utah School Report, 1940, p. 71.

[32] Howell Lee Cannon, "History of Weber County Public Schools" (Master thesis, University of Utah, 1948) p. 44-45.

[33] Lenora Hall LaFevre, The Boulder Country and Its People (Springville, Utah: Art City Publishing Company, 1973), p. 179.

[34] Mildred Hatch Thomson, Rich Memories (Springville, Utah: Art City Publishing Company, 1962), p. 271.

[35] Ibid.

[36] Utah School Report, 1918, p. 27.

[37] Interview with Pearl Bliss Butt by Jessie Embry, July 19, 1973, Monticello, Utah, p. 14, Southeastern Utah Oral History Project.

[38] Ibid.

[39] Utah School Report, 1918, p. 27.

[40] Interview with Martha Roundy.

[41] Utah School Report, 1934, p. 4.

[42] Interview with Martha Roundy.

[43] See the interviews conducted by Jessie Embry for the Country School Legacy: Humanities on the Frontier Project. The interviews in Sevier County especially reflect this viewpoint.

[44] John Clifton Moffitt, The History of Public Education in Utah (np, 1946), p. 37-38.

[45] L. E. Eggertsen, p. 17-20.

[46] Clark T. Thorstenson, "A Study of the Availability and the Extent of Use of Public School Facilities for Community Recreation in the State of Utah" (PhD Dissertation, University of Utah, 1969), p. xiii-xiv. He reached the following conclusions about the schools.

"1. Utah state law were favorable to community use of public school facilities for recreation purposes.

"2. Most school districts had written policies governing school use by non school groups.

"3. Most school facilities were available for community use at times not conflicting with regular school programs.

"4. The public, generally, was not aware of what school facilities were available for community use, nor were they aware when the facilities could be used.

"5. Church recreation programs and facilities were an important reason why many school facilities were not used more by the community.

"6. Schools were used more in urban areas than rural areas for community recreation.

"7. Commercial and religious use of school facilities were generally not permitted, otherwise schools were liberal in permitting community use of their facilities."

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[47] Howell Lee Cannon, p. 161-162.

[48] *Ibid*, p. .52-53, 69-70.

3/1/81
Jessie Embry

TEACHERS: THEIR ROLES, RULES, AND RESTRICTIONS

Teaching in a small country school was not easy and it was always difficult to get teachers and to keep teachers in the small districts. The 1916 Utah Educational Review listed some of the common complaints. Many teachers considered the job in the country a temporary one until one came open in the city. Teachers in rural areas also had trouble finding places to live and their salaries were low. But the teachers played an important role in the classroom and the community.[1] This paper will discuss the teachers rules and restrictions: the requirements for certification, the problems of teacher turnover and difficulty in getting qualified teachers, the low teachers' salaries and the restrictions of men and women teachers. It will then discuss the role of the teacher in the classroom and in the community.

Teacher Certification

At the time of statehood in 1896 and around the turn of the century, people received the opportunity to teach by passing an examination. Those who wanted to teach did not have to take any special training and in many cases had not attended high school. Each county had its own teacher examinations and there was no standard requirement. In some cases a person might fail the exam in one county and then pass the exam in a school district in another county. However, around the turn of the century many counties requested uniform examinations.[2]

Gradually the state became involved in the examination procedures. The state submitted the questions and prescribed the rules and regulations. There was still no uniform system because the tests were graded by the school board.[3] By 1904 though the tests were made up and graded by the state, Graduates of the normal school at the University of Utah were able to obtain the state certificate after two years of successful teaching and were not required to take the examination.[4] According to the school report of 1906 this new requirement had "eliminated incompetent teachers."[5]

In some areas it was harder to obtain qualified teachers because of the new ruling. Therefore temporary certificates were given to people in the smaller areas. It was still possible also for "a good moral person who passes the exams" to teach. The school report suggested that those trying to teach have at least an eighth grade education.[6]

Once the state gained control of the examination and certification of teachers, it developed a system of county and state ratings of teachers. There were two types of county certificates that allowed the teacher to instruct the first four grades or all grammar schools. The applicant had to pass an examination and the certificate had to be renewed every year. A normal certificate was issued to normal school graduates without the examination. A state certification required four years of high school and twenty hours of college and two successful years of teaching. It could require an examination. A grammar grade diploma was given after two years of college and was valued for life as long as the teacher did not allow five years to pass without being in the classroom.[7]

The law was changed again in 1911 that

> no certificate shall be granted unless the applicant be of good moral character and found proficient in pedagogy and qualified to teach the following branches of common English education, namely: reading, spelling, English grammar, geography, United States history, arithmetic, physiology and hygiene, nature studies and drawing.[8]

The applicants also had to have four years of college and pass an exam in psychology and the history of education. All teachers with less than three years experience had to meet these new requirements.[9]

The law was revised in 1914 so that all teachers were required to have one year of normal training. World War I made that requirement obsolete because so many people were involved in wartime occupations.[10] Peace time allowed a return to the standard and in 1926 a law was passed requiring all teachers to have completed two years of normal training.[11] A number of teachers like Ethel Jolley Jensen remembered that they planned to teach because it only required one year of college. When this rule was changed, they had to take another year.[12]

By 1942 elementary school teachers' certifications were issued on four years of college credit.[13] World War II again had an effect on this requirement since many of the women drafted to teach only had one or two years of normal. They were allowed to teach during the emergency. Many continued to teach and then obtained their bachelor's degrees.[14]

As normal education became required as part of the training for teachers there was a need to have more places that teachers could be trained. In 1900 the law stated that the University of Utah was the head of the public school system and was responsible for training teachers. That year the school report appealed for branch normal schools in different parts of the state. The report said the training school would still be in Salt Lake so that country students would have contact "with the broader life of the metropolis and the influence of an education center where there is a fine system of public schools."[15]

In 1916 the school report again stated that there was a need for more normal training but felt it should be in the rural areas.

> If such training were offered in the Agricultural College and its Cedar City Branch it would be possible for those training for the rural schools to secure more suitable training, by reason of the fact that at these institutions courses are

> offered in subjects that function definitely in rural sections of the state and the institutions themselves are located in rural communities. It is the opinion of many of the superintendents of education in the rural school districts that too many of the normal graduates now available have a point of view and an attitude which unfit them for the highest service in the rural schools.[16]

By 1922 eight schools could provide teacher training and as the 1916 report requested, many were in rural areas. The schools included the University of Utah, Utah State Agricultural College, the Cedar City Branch Agricultural College, the Church Teacher College at Brigham Young University, the Brigham Young College at Logan, Dixie Normal at St. George, Weber Normal and Snow Normal at Ephraim.[17] These new schools made it possible for people in rural areas to receive teaching training and enabled school teachers to meet the requirements of the law.

Teacher Turnover

One of the major problems in the small rural schools was the teacher turnover. Because of the rule that married women could not teach, the low salaries, the poor living accomodations and the isolated conditions, the teachers rarely stayed very long in the small communities. In the school reports throughout the 1910's and 1920's the superintendents complained that the teachers usually only stayed a year or two before they were married or left to teach in larger areas.[18] The school report of 1920 showed that one-fifth of the teachers in Utah had no teaching experience and two-fifths had only one to five years of experience.

> From these reports it is evident that many of our schools are taught by persons who have not acquired the art of teaching, and therefore, cannot be expected to render high class service. The records also show that a large proportion of these inexperienced teachers are teaching in country districts.[19]

A 1914 report suggested that "it usually takes three or four years of experience in the schoolroom to develop a teacher even if at first she possesses promising capabilities."[20]

La Sal, Utah is a good example of the problems that small towns had of retaining qualified school teachers. Josephine Redd Roberts remembered that she worked in La Sal for her relative Charles Redd. Then she went to school at Brigham Young University and the University of Utah.

> In those times it was hard to get teachers here in San Juan County. No one wanted to come down here and teach school. I was not very well qualified scholastically, but they were so short of teachers they were willing to take me.[21]

Josephine Redd stayed and married the principal; other teachers who came to La Sal did not stay very long at all. Mabel Redd was often called upon to finish teaching a school year because the teachers would only stay two or three months and then be so lonesome that he/she would quit. Sometimes the teachers were not qualified and they would have to be replaced. In those cases Mrs. Mabel Redd was again asked to take over the class.[22]

This turnover in teachers had a negative effect on the students.

> In the one teacher school the entire teaching force always changes at the same time and seldom leaves any adequate records behind. The teachers must classify the pupils on the pupils' own statements of where they belong.[23]

Glen Baker, who lived in Boulder, Garfield County, felt much the same way. He said that the women who taught the primary grades usually only stayed one year. "Some of them knew what they were doing; some didn't. This affected what the students learned."[24]

The school districts sometimes encouraged teacher turnover because of their hiring policies. For example, in the Harrisville School District in Weber County the school trustees were not willing to give raises. In 1902 J. C. Neal, the principal, asked for a raise from $55 a month to $75. The board decided not to pay that amount. They notified him that he would not be rehired and appointed a committee to find a new principal.[25]

The same thing happened the next year. All the teachers applied for jobs for the next year but wanted an increase in pay. The school trustees took no immediate action and then finally offered the teachers their jobs at their old salaries. Chas Wright, the next principal, agreed to work for $65, the salary he had the year before. Etta Brown was offered the same salary of $40 and she declined the job.[26]

Several ways were suggested to control the teacher turnover. One was to encourage more local people to become teachers. The superintendent in Box Elder School District explained that the teachers from out of the area would come, get a little experience and then leave. They reasoned if they had to be away from home they might as well make as much salary as possible. People who returned to their home towns were more likely to stay in the area.[27]

Another way that was used to control teacher turnover was to change the law so that more money would be allowed per school child and there would be more normal schools. The superintendent in Wayne County said that the 1924 law that required all teachers be certificated cut down on the number of home teachers. More money and more training schools were the only two ways that he felt schools could be maintained with certified teachers.[28]

Finally, the state department of public instruction felt that the only way to solve the problems of teacher turnover as well as the other evils of small schools was consolidation. By combining schools, teachers would not be so isolated and the districts could afford to pay higher salaries.[29]

Qualified Teachers

As Josephine Redd Roberts pointed out when she went to La Sal she was hired as a teacher because there were very few qualified teachers who wanted to go to the area. In explaining the reasons for misassignment of teachers, Don Davies said, "In rural and small town school systems the difficulty of attracting teachers of sufficient quality and insufficient quantity heads the list."[30]

There were several reasons why it was so hard to obtain teachers. First, of course, was that many future teachers did not want to live in isolated conditions. Helen Redd remembered vividly her desire to avoid the isolated community. "Since I had been raised within a block of the railroad all of my life, I had refused to contract to go to Kamas, Utah, because it was off the railroad."[31] Mrs. Redd was very surprised, however, that in her attempt to get a contract in a community on the railroad she selected an unknown town to her and ended up almost one hundred miles from the railroad.[32]

But there were other reasons why it was difficult to get qualified teachers. A common complaint of districts was that the trustees waited too long to hire. The superintendent in Kane County said, "Teachers are employed by the trustees, and as a rule, they have not been engaged early. Most of our districts have been forced to make engagements when few qualified teachers were on the market."[33]

Sometimes even though teachers were hired earlier, there were still problems in getting qualified teachers. Thirty-two years later in Kane County the superintendent reported that the district had nine positions to fill but fourteen contracts were issued until they got a teacher.

One teacher had accepted a contract for $1000 and then resigned when she got an offer of $1650. The superintendent expressed the discouragement he felt,

> This request for a release would be hard to refuse yet the quantity of such requests has a tendency to minimize the sacredness or validity of a contract when teachers are bid for at the last minute.[34]

Teachers' Salaries

One of the major reasons why it was so hard to hire qualified teachers in the rural schools and there was such a higher teacher turnover was because the salaries were so low. The school report of 1900 expressed the problem very well. It said that the salaries were cut to the lowest level "and the trustees congratulate themselves on saving money, regarding the work of a teacher like that of a farm hand, so many hours work for so much money."[35] Sometimes when enrollment was down in the school, the trustees would close school because the teacher was not earning her salary. Then when there was a need for a new teacher, they often asked Brother So and So to have his daughter teach because "we believe in home industry."[36] These teachers were sometimes not qualified. Then when the salaries were cut, qualified teachers could not be found and the county superintendent had to pass whoever applied for the examination to find a teacher.[37]

The school reports throughout the 1900's and 1910's continue to show the problems with salaries. Each report has a short comment by the county superintendent and quite often they reported the teachers' salaries. In 1906 the smaller school districts reported that teachers made between $30 and $100 a month. The teachers were only paid for the month they taught and quite often the schools only ran five or six months so the total salary for the year was only $180 to $600 a year.[38]

By 1908 salaries had gone up a little bit. In Beaver County the range was now $40 to $125 a month.[39] That was also about the range of salaries in Piute, Rich, Carbon and San Juan County and most teachers were on the lower end of the scale.[40] Salaries stayed at that level or a little above through most of the 1910's.[41]

Gradually as school terms became more standardized and teachers' salaries grew, some school districts changed their payment scales. Vera Summers remembered that one of the reasons she moved to Box Elder County was because she received a pay check twelve months of the year instead of just nine. She was not sure that that was a good reason for the move, however, when after two and a half years of teaching she had to quit at Christmas when she got married and she forfeited her summer wages as well as the rest of her salary.[42]

There were also two built-in irregularities in salaries. First the salaries were much lower in the rural school districts than in the city districts. In 1906 the county superintendent in the Kane School District reported that while four-fifths of his teachers were good, the rest were "failures indeed." He added the county districts needed aid from the state fund.

> There should be a state tax sufficient to enable these districts to employ competent teachers. Country children need them and have a right to have them as much as city children.[43]

But this change came slowly. In 1916 the school report showed that grade teachers in rural schools made between $430 and $609 a year while their counterparts in the cities made between $765 and $834 a year.[44] The rural school teachers' salaries went up about the same as the city teachers over the next five years. By 1920 the teachers were making between $769 and $875 a year and the city teachers' salaries were between $1108 and $1264.[45]

Another major inequality in school salaries was the difference between men's and women's pay. Given the old philosophy that men had a family to support and women did not, salaries offered men and women were very different. In 1908 the salary range for women was $35 to $75 a month. A man earned between $55 and $100 a month.[46] That year in Carbon County the average salary for a female was $70 and the average salary for a male was $95.[47] The difference continued. In 1916 a woman in a rural school district earned $580 a year and the average salary for a man was $604. The city was no different. A grade teacher there earned on the average $765 and a man earned $834.[48] Salaries during the next five years went up about 65 and

69 percent in all areas and so the difference between men's and women's salaries were just as great.[49]

The Depression of the 1930's did not help the difference. Many women were not allowed to teach because they would be taking a job away from a head of a household. World War II changed that situation, however. With most of the men gone to work, women were drafted back into teaching. Many of these new teachers had taught with only one or two years of school and had to have special certification. But once they got back into teaching, they decided to stay. They received their bachelor's degrees and continued to teach. When the men returned, the women kept their jobs and their salaries.[50]

Men and Women Teachers

Salary was not the only difference between men and women teachers. There was also some debate on whether men or women made better teachers and there was always the assumption that once a female teacher married she could not teach unless there were some special circumstances or unless she became a widow.

There seemed to be a constant debate on whether men or women made better school teachers and on which one took a more active interest in the profession. In the 1900 school report most teachers were praised for their faithfulness, but it then pointed out that there were some exceptions

> principally among the men teachers; some showed marks of dissipation, their schoolrooms were

> bare and cheerless, the recitations were conducted in a listless manner, the textbooks held in the hand and questions read from the book.[51]

The author reported that when one of these classes was visited "the teacher was attempting to conduct a recitation and did not seem at all embarrassed" that his classroom sounded like a party.[52] The author then goes on to state that in the same county there was a school "where the room was so bright, tasteful and attractive and the relation between the teacher and pupil so ideally perfect" it was "an oasis in the desert."[53]

On the other hand, many felt that men made the perfect teachers. The 1912 school report pointed out that it was a shame that so many young men entered the teaching profession only to get a start in another occupation. Many did not have the training but the article said that they improved the schools. It then added that men made the best teachers with some age groups.

> Unquestionably in the lower grades with women teachers only, the child is given ample opportunity for proper development. I still believe, however, that in the upper grades of elementary school . . . pupils are fortunate who come in contact with the male personality. I mean with virile manhood, with manly men. The stronger the woman, of necessity the more womanly she is, and therefore, she can never impart the influence exercised by man.[54]

Later articles also argued that since women entered the teaching profession planning to marry and knowing that they would have to resign they did not take a serious interest in teaching.[55]

Although there was some debate on whether men or women made better teachers, it is easy to tell by observing what happened in practice how most people felt about teachers, male and female. Throughout the school reports, articles on teaching refer to the instructors as "she" and the student as "he." Although many felt men made good teachers, as a rule the teaching profession was thought of as a woman's occupation. To some extent learning the subjects was a man's role.[56]

There were always some male teachers in the schools, especially the larger four room schools. The first three grades were usually taught by women and then when the students reached that important age when they needed a male's influence, a man teacher was in charge. This male teacher usually taught the seventh and eighth grades, the oldest students at the school.

He also served as principal. Females were rarely principals; a few times a woman teacher was in charge but she would usually be replaced by a man.[57] There are several reasons why this was the case. First, a man who taught was following a career; a woman was waiting for marriage. The man might have more experience. Second, it was probably unthinkable that a woman would be a man's boss. That was just not the pattern that was followed.

A valid reason for not putting a woman in charge of the early schools was because there was a chance that she might marry and then she would no longer teach. It was expected that she would not work. The school report of 1910 explained the turnover problem,

> It is true that a large percentage of the teachers are young women, it is expected therefore that a considerable number of those will enter wedlock and assume household responsibilities.[58]

The 1938 school report questioned this practice in an article entitled "Marriage and Teaching Efficiency." The article argued that it was wrong to force teachers to resign at marriage. It was a disservice to the teacher and the students. The teacher would have learned the methods of teaching and she would be over the problems of discipline and routine. She would have the understanding to run the school smoothly just as she resigned to marry. Parents had stated that they would like more of their teachers to be married. The article described one student that had been helped by a married teacher and told how "her experience in motherhood helped her to understand the boy."[59] The article concluded that the girls who made the best wives and mothers also made the best teachers and "we must retain the most efficient teachers if we are to provide the kind of training we want to give, the kind that parents expect, the kind that each child needs."[60]

World War II helped change the teaching situation just as it helped salaries. Married women who had been out of the teaching profession for ten years were drafted back into the classroom. And many of them who had now raised a family found new fulfillment in the classroom. After the war women could continue to teach after their marriage.[61]

The war didn't change all differences between men and women teachers. Although I did not attend country schools I saw some of the effects of these early teaching policies in my schools, and I'm sure that it was true in the rural schools. There were only two male teachers in my elementary school and they taught fifth and sixth grades, the oldest students. Elementary teaching was a questionable occupation for a male and they especially did not teach the primary grades. And although women were allowed to teach after marriage, they were not allowed to teach once they were pregnant even on the high school level.[62] It took a new attitude towards men and women and professions to overcome these attitudes and policies and while the policies were changed, the attitude has not always.

Teachers: Roles

Once the teacher was trained and had accepted a position in a country school there were a number of differences between the rural school and the school I attended. The teachers had to handle several grades and teach a large variety of subjects. They also had to control a variety of students and discipline students who were sometimes bigger than them. They were in a small community where everyone was important and everyone took part in church and community activities.

Teachers in the Classroom

Teachers and Discipline

First, in order to teach efficiently, the teacher had to have control of the classroom. This could be obtained by creating fear in the students, by showing love for the pupils or by cooperating with the children. Sometimes it took a little of all of these elements to keep control of the class.

In Frisco, a mining camp in Beaver County, the teacher, Bryant Strigham Hinckley, remembered that it took a firm hand. One time during an arithmetic class one of the older boys whistled. Mr. Hinckley said he did not want to hear that again.

> I had hardly turned my back when he whistled again. . . . I walked down to his desk and said, "Harry, did you whistle?" And he had the audacity to whistle in my face. I took him by the coat collar and swung him around. He grabbed a hammer which was left on the table by the carpenter. I put him on the floor and took the hammer away. I told him to get up and take his place, and he made for the door. I told him to come back. He knew I meant what I said, and he came back and took his seat. The school was in commotion. The girls were crying and the boys were pale.[63]

After the incident Mr. Hinckley explained that he expected a square deal at the school or at least he would die trying He had order in the classroom after that, but the class was still hard to maintain at times. Mr. Hinckley remembered, "I used to walk those hills at night, praying that the schoolhouse would burn down or something would happen. Nothing did."[64]

Other teachers were often considered too strict; the students felt that they used discipline unfairly. Orion Summers, who attended a four room school in Box Elder County, recalled a male teacher that he had in the upper grades. The teacher always threw books at the students when he thought they were out of line. Mr. Summers remembered one time the teacher caught him not paying attention to his lessons. He threw the book, Mr. Summers ducked and the book sailed past and hit the student behind him in the face. Mr. Summers was expelled and his mother had to come explain the situation. Mr. Summers then added that the teacher only stayed one year. The community did not want him back because of his violent temper.[65]

William Hart Manning had a similar teacher, a captain from the Union Army. Mr. Manning, who was in the first grade, said the beginners and first graders were on the front "where he could look through us and we could watch that cold frowning face."[66] If the students didn't work, he pulled the little girls' bangs and he thrashed the boys on the shoulders or beat their heads on the back of the desks. Daily a child was slapped, kicked across the room and kicked while down. Mr. Manning recalled that his head was beat against the desk so many times "I began to fear before the year was over mine would become flat."[67]

Mr. Manning recalled that his father felt that punishment received at school was just and if he tattled on the teacher he got whipped again. Finally one of his brothers received what he felt was more than his share and he told their father. Then their father went and talked to the teacher; the brother was never touched again. Their father was upset that he had not heard of the unfair punishment before.[68]

Other teachers were not liked not because they were too strict but because they were unfair in their discipline. One student in Blanding was known to be full of mischief and each teacher was warned about him. "I didn't want to disappoint them." He recalled one teacher though that he made cry because he pointed out her pet had caused the disturbance and she had to punish him. "She was the most unfair teacher I've ever seen--showed a lot of favoritism."[69] Paul Genho expressed the same feelings about the teacher in the little room at Cedar Fort. He said that he didn't like her because she was not fair in her treatment of the students.[70]

Some teachers were strict but the students respected them because they punished only when necessary and appreciated the students. Herbert A. Tanner recalled a teacher L. E. Beech who taught at Grouse Creek. One time Mr. Beech told him he looked relaxed on the back row. He said, "You pretty near look like you're lazy a sitting there." But Mr. Tanner said that although Mr. Beech was strict, he played with the students and worked with them.[71]

Finally other teachers prevented discipline problems by love. William Hart Manning remembered when a "beautiful girl" named Laurie came "from back east. I fell madly in love with her and would have married her if it had been possible for a six year old to do." She was kind to the students and when she left Mr. Manning cried. Later in life he added, "I bless the memory of a beloved, understanding teacher."[72]

William Charles Kimber recalled a similar teacher he had at Grouse Creek and he wrote something of a poem about his birthday and his teacher.

It was the eighth of April, it happened in the log schoolhouse,
The one they meant to grow, but it didn't get larger and
    finally had to go.
They figured on building more on this schoolhouse, but they
    didn't build any more.
The thing I do remember, the thing I want to say, it was the
    eighth of April, this little guy's birthday.
The teacher's name was Betteridge. She lived not far away.
    The little boy looked up at her and said, "This is my day.
What are you going to give me? I'm not so very old. No,
    not very old but just a little bold."

She bent over lightly and whispered in my ear, "You are a little
    rascal, but I love you very dear."
I knew she had something that I didn't want to miss. Then she
    bent a little farther and I got a great big kiss.
I've not forgot my birthday, and I'll forever say, "God bless
    the teacher that kissed me on that day."[73]

On the whole students felt that the teachers were fair and they didn't punish unless it was necessary. Most older people who were teachers or students usually felt that discipline was good then and that now it is too lax. Herbert A. Tanner said,

> One thing that was different was . . . you didn't whisper, you didn't jump up and move around, you didn't go out to the hall or the toilet or be standing on the steps. . . . In the smaller

> grades when you had to go out, you went like this. . . . If you was out too long, they come hunting you. . . . As you got older that was cut out and you was pretty near trained to use the recesses.[74]

Mr. Summers as well as a number of people who recalled their school days said that control was good in the classroom in their day because if a student got out of hand the teacher could control the problem. He expressed regrets that now teachers cannot hit the students without having a lawsuit.[75]

Pearl Butt agreed that the discipline was stricter and then added that parents then expected the teachers to control problems.

> We were taught when we went to school, we were to obey. [Mother] would say, "If you get in trouble at school with the teacher and get a thrashing, you'll get another one when you get home."[76]

The teachers had a number of ways of controlling problems. Harvey Carson remembered being slapped across the knuckles with a ruler.[77] Herbert A. Tanner said students were kept in at recess if their assignments were not finished on time.[78] Lillian Grace Chadwick had students stand in a corner or sit away from the others.[79] Paul Genho hated being punished because he had to write sentences.[80] Amanda Tanner Paskett explained that her first teacher Alfred Kelly "took me to his room and I got a 'scotch blessing.' Now Kelly must be Irish but I got a Scotch blessing then."[81]

As a rule though the teachers had few discipline problems. Mr. Summers described a few things that he described as "boyish pranks" but they were usually harmless tricks.[82] One teacher, Alverda Carson, explained that discipline problems came from students that were restless with school and she didn't have that problem. The children in the rural areas seemed willing to learn and to help each other.[83] And Mrs. Elma Tingey Johnson, who taught in Box Elder County, said that these aids extended to teaching. The older students liked to help the younger students and some of the eighth graders received valuable teaching experience.[84] At the Garrison School today, Jody Dalton says that the students continue to help each other. Since there are only four families in the school, it is usually just family members helping each other. This aid prevents discipline problems.[85]

Teachers' Other Roles in the Classroom

Teachers in the county schools were more than just the instructor. Usually the teacher was also the janitor. Helen Redd remembered when she taught out east of Monticello that the superintendent had hired a man to do the work at the school but he never did. Mrs. Redd had to start the fire in the morning in the school. She complained, "I had no wood for a fire. I didn't know how to build a fire anyway because I had been raised with natural gas."[86] But she learned how to build the fire and she got the wood. "We gathered our wood at recess time. It was part of the play to see who could gather the most."[87]

When there was someone else to take care of the fire and the school building and they did their job, it was still the teacher's responsibility to keep the fire going. Luella Nielsen Oldroyd remembered that the teacher had to make sure the fire did not go out during the day.[88] Erma Summers remembered that the students would have to go out the front door and around to the back to get the wood for the stove for the teacher.[89]

The teacher was also responsible to keep the school clean and looking nice. Sometimes a student would help with the work to get a little money but the teacher was still in charge. Nancy Elvira Cox Bench, for example, recalled that the teacher kept track of who swept each day and how much they got paid.[90]

The teacher was also responsible in many cases to keep the school looking nice. This was not an assignment but if the teacher didn't do it no one did. Alverda Carson remembered that when she went to Cedar Point she took cloth to make curtains for the windows. In this case, the superintendent told her it was a waste; the people would not appreciate it.[91]

The teacher also was responsible for the morale of the school. Mrs. Johnson, who taught near Willard Bay in Box Elder County, remembered that sometimes the snow was so deep that no one could get to Brigham City for several weeks. When she finally got out she brought back oranges and bananas for the students and she remembered how much they appreciated them.[92] Mrs. Jody Dalton has a system that she gives stars to her students at Garrison for work completed and at the end of the month the students cash in the stars for prizes.[93]

The teacher in a one-room school not only had all these assignments but he/she was also the principal of the school. The teacher had to order supplies and make sure the school operated smoothly. Even though there were few students this was still a big responsibility along with all the other burdens. Helen Redd remembered,

> There were only half a dozen books, no chalk, several windows out, no broom. I worked that way for several weeks. Then I wrote the superintendent and told him he could come and take me home. If he was not interested in his school out there, it would be better to truck the children into a school where they would have some of the advantages that they should. . . . I stayed that full year anyway.[94]

Part of the problem in San Juan County was the district was poor and didn't always have the supplies. Things are much easier now for Jody Dalton, the teacher and principal at Garrison. She explains that most of her responsibilities as principal involve paper work. But she can call the county office of education anytime to receive help. The superintendent visits and gives aid and when she orders supplies she gets all that she requests. She never has to justify her purchases. She adds that she is sure the school district loses money on the school, but the superintendent and the people feel that the school is needed and important and that seems to make the expense worthwhile.[95]

Teachers in the Community

The teachers that came to the little communities had assignments outside of the classroom too. In many cases they became a part of the community. Most of the young women especially boarded with a family in town. Quite often the male teachers were from the area and married, but if they weren't they also boarded with a family. Lillian Grace Chadwick Warburton recalled when she got a contract to teach in Grouse Creek she asked the superintendent where the teachers stayed. He said,

> Let me tell you something. There's a lady out there. Her name is Laura Warburton. She's been keeping the school teachers for years and years. You just go to Lucin and get on the mail car there and come on up to Etna. . . . You go to the post office; she's a post mistress there. You knock on the door and say, "I asked Superintendent Skidmore where I might be able to get some place to stay if I came here. He told me that you were a mother to everybody, to ask if you'd be a mother to me." Mrs. Warburton then added, "And she was as long as she lived."[96]

Other teachers found a home away from home where they boarded. Mrs. Johnson, who also taught in Box Elder County, recalled that she boarded with a family that she became very close to. Some of the children were in her school and she appreciated getting to know them at home. She said there was only one major problem with living with this family. They were ranchers and they ate a lot to be able to do the heavy work outside. She recalled that the wife served huge breakfasts and dinners at night and packed her a lunch for noon at school as well. She said that she gained quite a bit of weight.[97]

In most places it was considered an honor to have the teacher board with the families. In some places though the people were not as willing to have people stay with them or the teachers wanted a place of their own. Ada Palmer recalled that the first year she taught she lived with a family. The second year she taught at Thompson, and it was impossible to find a place to stay. She stayed at the local motel for a while but soon found that it was too expensive. She was paid $110 a month for nine months and the hotel cost $60 for room and board. She moved from the hotel into a boarded up house, and people donated furniture to her. "The following year I stayed at the railroad agent's home because they were satisfied I was a good character."[98]

Things were not always pleasant at the homes for the teachers and so they struck out on their own. Vera Summers recalled that at first she lived with a farmer and his wife in Box Elder County. The man would come in from the barn smelling like cows and barnyards and then he would not change his clothes and bathe very often. The house smelled very much like the barnyard, and the teachers soon decided that they could not bare the smell. They moved over to a place of their own. She added that they could have probably got used to the smell but they didn't wait long enough for that to happen.[99]

Alverda Carson had a similar experience in Cedar Point. A Swiss family in the community had always housed the teacher. But she found the man obnoxious and difficult to talk to. She was delighted when another family decided to return to Texas for a few months and she could have their home. When they returned, she had to find a new home. The family finished up an old log cabin next to their home and allowed her to live there.[100]

When the teacher was married and established in the area, he lived at home. Quite often "home teachers" were hired and they chose to live with their families. In Sage Creek this led to a humorous incident.

> One teacher . . . chose to live at his own home near a sawmill 13 miles away, to the southwest of Randolph. He rode a horse to school each morning and back home each night. The long ride through the deep snow of winter and the sticky "gumbo" mud of spring often made him late for school. His students, patiently waiting for him on top of the nearby hill, fondly referred to him as "a dillar, a dollar, a ten o'clock teacher."[101]

The teachers differed on what they felt their role in the community should be. Mrs. Johnson felt that the teacher should be a part of the community and that helped her in the classroom. She said some of the teachers before her had been city girls and had [illegible] been willing to learn to ride horses and to adapt to the country life. Mrs. Johnson was from a rural community in Idaho and she loved the country life. She rode horses after school with the children and enjoyed playing with them.[102] Other teachers became very involved with the community.

Rhea Paskett Toyn recalled the teachers she had in Grouse Creek.

> We had some good teachers. They came and boarded with various families and stayed so our interests were their interests. I know as a child I became attached to school teachers, they were important in my life. I'd shed tears when they'd go. . . . I remember even carrying on correspondence with some of the teachers after they left here because they meant something to us. It wasn't just somebody else that had come to tell you what to do and make you learn.[103]

Mrs. Toyn then described in more detail the role the teachers played in the communities. Some of them were drama leaders and social leaders and "they were one with the people."[104]

Other teachers felt there was a need to stay a little aloof from the rest of the community. Lillian Grace Chadwick said, "They always called me Miss Chadwick. I didn't get too familiar with them. I didn't think it was a good idea. I tried to be dignified even if I was young."[105] Lorenzo Lee also felt that his teachers were aloof from the community. He said the only association that he had with his teachers in Grouse Creek outside of the schoolroom was in plays and at ball games.[106]

Some of the teachers became very much a part of the community because they married local residents and sometimes stayed on in the area. Some of the towns had a tradition that they didn't let the school teachers escape because they married them to the local boys. Vera Summers, who had taught a couple of years in another county, was told when she took a contract to go to Box Elder County that she didn't want to go there; all the school teachers there married and stayed. Mrs. Summers laughed and said that there was no way she was going to marry a local farmer; she had had enough of the rural life. But like many other teachers who had come to the area she fell in love and married in the community.[107]

These stories of beautiful young school teacher meets dashing young cowboy were popular in cowboy magazines and books like The Virginian. They were also the theme in Mormon home fiction that appeared in the Church publications like The Relief Society Magazine. Most of the love affairs followed a similar pattern. First, everyone watched to see who the new teacher was going to be. Herbert A. Tanner recalled that in Grouse Creek all eyes were on the teacher in Church. "If they didn't smile, why they was a couple of sour pusses. If they smiled, why they were silly."[108]

There were other opportunities to get to know the new teacher. Martha Roundy recalled that the first time she went to the school she couldn't get the key to work in the lock. Her husband-to-be was walking near the fence and came and helped her.[109] Luella Oldroyd remembered she saw her husband-to-be at a community activity and then went out with him several times.[110] Then new teachers were attractive new blood for the local boys and they quickly convinced them to stay.

Even though the female teacher was not allowed to teach after she married, most of the women added a new spark to the small communities that they settled in. They brought a new interest in education and taught their children the value of education. They also brought new life to the community.[111]

Although the tradition was for the young female teachers to marry the dashing cowboys, the opposite also happened. Quite often young men with hopes of being in the profession took time off in the middle of their education to teach a few years. Other young men went into small communities to teach because that was what they really wanted to do with their lives. They also met young ladies and married. Gerald Matthews taught in Cannonville and then moved over to the school at Boulder because he liked the country. He grew to like more than just the country and married a local girl. Shortly after that he and his new bride moved to Lyman, Wyoming and then to Salt Lake City and Provo. But Boulder remained like a home to him.[112]

Ed Harris came to Grouse Creek to teach. He lived with Mr. and Mrs. Barlow for two and one half years. "I knew by then there were lots of jewels in Grouse Creek and I found one. Her name was Pearl, and [I] married her."[113] He then took his new bride to Tremonton where he taught at Bear River High School for fifteen years and then he worked for the state of Utah for twenty-eight years. He and his wife then returned to Grouse Creek because

> I always felt that from the first day . . . Grouse Creek was my home. . . . We've had many homes in various towns, but never have felt that they were really our true home. Grouse Creek is a hometown.[114]

The teacher played an important role in the small Utah communities inside and outside of the classroom. Especially after they were required to attend college, they brought a new level of education to the small communities where often the students never went beyond the eighth grade. In most cases they improved the communities by their teaching, and many stayed and improved the communities by their lives.

FOOTNOTES

[1] Mrs. Hollister, "Living Conditions for the Rural Teacher in Utah," Utah Educational Review 9(June 1916), p. 100.

[2] Utah School Report, 1900, p. 21.

[3] Utah School Report, 1904, p. 25.

[4] Utah School Report, 1904, pp. 346-347.

[5] Utah School Report, 1906, pp. 18-19.

[6] Utah School Report, 1908, pp. 19-20.

[7] Utah School Report, 1910, pp. 447-449.

[8] Utah School Report, 1912, p. 15.

[9] Ibid.

[10] Utah School Report, 1916, pp. 48-49; Utah School Report, 1924, p. 61

[11] Utah School Report, 1926, pp. 19-20.

[12] Interview with Ethel Jolley Jensen by Jessie Embry, October 21, 1980, Redmond, Utah, Country School Legacy: Humanities on the Frontier.

[13] J. C. Moffitt, "Utah's Teacher Training Certification," Utah Educational Review 33(November 1, 1939), p. 72.

[14] Interview with Ethel Jolley Jensen.

[15] Utah School Report, 1900, pp. 32, 58.

[16] Utah School Report, 1916, p. 29.

[17] Utah School Report, 1922, pp. 24-26.

[18] For example, see the Box Elder County report in Utah School Report, 1914, pp. 265-266.

[19] Utah School Report, 1920, p. 27.

[20] Utah School Report, 1914, pp. 30-31.

[21] Interview with Josephine Redd Roberts by Greg Maynard, July 24, 1973, Blanding, Utah, pp. 2-3, Charles Redd Oral History Project, Charles Redd Center for Western Studies, Manuscript Division, Harold B. Lee Library, Brigham Young University, Provo, Utah. Hereinafter referred to as Charles Redd Oral History Project.

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[23] A. C. Monahan, "Advantages of Consolidation," Utah Educational Review 8(April 1915), p. 29.

[24] Interview with Glen Baker by Jessie Embry, January 28, 1981, Provo, Utah, Country School Legacy: Humanities on the Frontier.

[25] Harrisville School District minutebook, p. 297, LDS Church Archives, Historical Department, Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. Hereinafter referred to as LDS Church Archives.

[26] Ibid, pp. 302-303.

[27] Utah School Report, 1914, pp. 265-266.

[28] Utah School Report, 1928, pp. 79-80.

[29] A. C. Monahan, p. 29.

[30] Don Davies, "The Assignment and Misassignment of Teachers," Utah Educational Review 59(March-April 1966), p. 16.

[31] Interview with Helen Redd by Jessie Embry, July 22, 1973, Monticello, Utah, p. 2, Southeastern Utah Oral History Project, Charles Redd Center for Western Studies, Manuscript Division, Harold B. Lee Library, Brigham Young University, Provo, Utah. Hereinafter referred to as Redd Southeastern Utah Oral History Project.

[32] Ibid.

[33] Utah School Report, 1904, p. 113.

[34] Utah School Report, 1936, p. 67.

[35] Utah School Report, 1900, pp. 18-19.

[36] Ibid.

[37] Ibid.

[38] Utah School Report, 1906, pp. 88, 95, 118.

[39] Utah School Report, 1908, p. 299.

[40] Ibid, pp. 308, 343, 349, 354.

[41] See Utah School Reports for 1910-1920. Refer especially to the reports by the county superintendents of schools.

[42] Interview with Vera Summers by Jessie Embry, January 23, 1980, Salt Lake City, Utah, Country School Legacy: Humanities on the Frontier.

[43] Utah School Report, 1906, p. 109.

[44] Utah School Report, 1916, p. 28.

[45] Utah School Report, 1920, pp. 28-29.

[46] Utah School Report, 1908, pp. 299, 308, 343, 349, 354.

[47] Utah School Report, 1908, p. 308.

[48] Utah School Report, 1916, p. 28.

[49] Utah School Report, 1920, pp. 28-29.

[50] Interview with Ethel Jolley Jensen.

[51] School Report, 1900, pp. 20-21.

[52] Ibid.

[53] Ibid.

[54] Utah School Report, 1921, p. 16.

[55] Beatrice Kerr Morton, "Marriage and Teaching Efficiency," Utah Educational Review 31(April-May, 1938), p. 281.

[56] Utah School Report, 1921, p. 18.

[57] Interview with Luella Nielsen Oldroyd by Jessie Embry, October 21, 1980, Venice, Utah, Country School Legacy: Humanities on the Frontier.

[58] Utah School Report, 1910, p. 20.

[59] Morton, p. 281.

[60] Ibid, p. 282.

[61] Interview with Luella Nielsen Oldroyd; Interview with Ethel Jolley Jensen.

[62] Personal observation.

[63] Bryant Stringham Hinckley, Son of Utah Pioneer address, August 15, 1953, p. 4, LDS Church Archives.

[64] Ibid, pp. 3-4.

[65] Interview with Orion Summers by Jessie Embry, January 24, 1980, Salt Lake City, Utah, Country School Legacy: Humanities on the Frontier.

[66] William Hart Manning, Memories, p. 14, LDS Church Archives.

[67] Ibid, pp. 14-15.

[68] Ibid, pp. 16-17.

[69] Lars Anderson, "A History of Education in San Juan District" (Master's thesis, University of Utah, 1952), p. 21.

[70] Interview with Paul Genho by Jessie Embry, October 14, 1980, Cedar Fort, Utah, Country School Legacy: Humanities on the Frontier.

[71] Interview with Herbert A. Tanner by Verna Richardson, February 19, 1978, Grouse Creek, Utah, p. 18, Grouse Creek Oral History Project, Utah State Historical Society Library, Salt Lake City, Utah. Hereinafter referred to as Grouse Creek Oral History Project.

[72] William Hart Manning, p. 13.

[73] Interview with William Charles Kimber by Verna Richardson, May 10, 1974, Grouse Creek, Utah, pp. 5-6, Grouse Creek Oral History Project.

[74] Interview with Herbert A. Tanner, p. 21.

[75] Interview with Orion Summers.

[76] Interview with Pearl Butt by Betty Mitson, July 4, 1970, Monticello, Utah, p. 30, Southeastern Utah Oral History Project, California State University-Fullerton, Fullerton, California.

[77] Interview with Harvey Carson by Jessie Embry, January 22, 1980, Orem, Utah, Country School Legacy: Humanities on the Frontier.

[78] Interview with Herbert A. Tanner, p. 21.

[79] Interview with Lillian Grace Chadwick by Verna Richardson, October 17, 1975, Grouse Creek, Utah, p. 17, Grouse Creek Oral History Project.

[80] Interview with Paul Genho.

[81] Interview with Amanda Tanner Paskett by Verna Richardson, December 3, 1973, Grouse Creek, Utah, pp. 2-3, Grouse Creek Oral History Project.

[82] Interview with Orion Summers.

[83] Interview with Alverda Carson by Jessie Embry, January 22, 1980, Country School Legacy: Humanities on the Frontier.

[84] Interview with Elma Tingey Johnson by Jessie Embry, September 10, 1980, Provo, Utah, Country School Legacy: Humanities on the Frontier.

[85] Interview with Jody Dalton by Jessie Embry, October 24, 1980, Garrison, Utah, Country School Legacy: Humanities on the Frontier.

[86] Interview with Helen Redd, p. 4.

[87] Ibid.

[88] Interview with Luella Nielsen Oldroyd.

[89] Interview with Erma Summers by Jessie Embry, January 23, 1980, Salt Lake City, Utah, Country School Legacy: Humanities on the Frontier.

[90] Nancy Elvira Cox Bench, papers, LDS Church Archives.

[91] Interview with Alverda Carson.

[92] Interview with Elma Tingey Johnson.

[93] Interview with Jody Dalton.

[94] Interview with Helen Redd, p. 4.

[95] Interview with Jody Dalton.

[96] Interview with Lillian Grace Chadwick Warburton by Verna Richardson, October 17, 1975, Grouse Creek, Utah, p. 6, Grouse Creek Oral History Project.

[97] Interview with Elma Tingey Johnson.

[98] Interview with Ada Palmer by Jessie Embry, July 25, 1973, Monticello, Utah, p. 3, Redd Southeastern Utah Oral History Project.

[99] Interview with Vera Summers.

[100] Interview with Alverda Carson.

[101] Earl F. Passey, "A Historical Study of Public Education in Rich County, Utah" (Master's thesis, University of Utah, 1951), p. 51.

[102] Interview with Elma Tingey Johnson.

[103] Interview with Rhea Paskett Toyn by Verna Richardson, October 21, 1973, Grouse Creek, p. 15, Grouse Creek Oral History Project.

[104] *Ibid*.

[105] Interview with Lillian Grace Chadwick Warburton, p. 18.

[106] Interview with Lorenzo Lee by Verna Richardson, March 1976, Grouse Creek, Utah, p. 21, Grouse Creek Oral History Project.

[107] Interview with Vera Summers.

[108] Interview with Herbert A. Tanner, p. 18.

[109] Interview with Martha Roundy by Jessie Embry, October 23, 1980, Alton, Utah, Country School Legacy: Humanities on the Frontier.

[110] Interview with Luella Nielsen Oldroyd.

[111] Gary L. Shumway, "Blanding: The Making of a Community," *Utah Historical Quarterly* 48(Fall, 1980), p. 400.

[112] Interview with Gerald Matthews by Jessie Embry, January 22, 1980, Provo, Utah, Country School Legacy: Humanities on the Frontier.

[113] Interview with Ed Harris by Verna Richardson, August 23, 1973, Grouse Creek, Utah, p. 3, Grouse Creek Oral History Project.

[114] *Ibid*, p. 12.

3/1/81
Jessie Embry

READING, WRITING, 'RITHMETIC AND RECITATION

Today we hear parents, teachers, students and members of the society complain that students, even high school graduates, can no longer spell, write or read well. Some say that the schools need to return to the basics. When asked what the basics are, they will usually say reading, writing and arithmetic. These, of course, were never the only subjects taught although in most country schools there was a greater emphasis placed on these areas. For years teachers have had to follow a course of study suggested by the country and then the state so the subjects taught have been controlled from that level. This paper will discuss the course of study, the subjects taught, the methods of teaching used in small schools, and supplies and books available to the teacher and the "fun times" of school, recesses.

Course of Study

Until 1907 each county superintendent was free to select the textbooks and the course of study that would be used in the schools in their area. The state office of public instruction felt that they should have more control over classwork and that there should be a uniform program for the state. Sometimes the state office asked the county superintendents to use a course that had been drawn up by fellow workers. Then in 1907 the state legislature passed a law requiring the state to have a uniform course of study. The state superintendent of public instruction, the principal of the state normal school, the principal of the state normal training and two county superintendents were appointed to the board.

The new course of study had a number of problems, however, especially in the rural areas. In the small schools where one teacher instructed eight grades and served as principal and janitor it was impossible to cover the entire course. The difficulty was even more complex since in many of these school districts there was only enough money to run the schools for five months.[1] The 1926 school report recognized those problems.

> It perhaps is impossible for all teachers in the outgoing districts who have from one to four or more grades to introduce and carry out all of the above mentioned methods. It is an easy thing for a supervisor to point out what should be taught, but it is quite another thing for the teacher to carry out in an effective way all the modern methods when school equipment is inadequate for the accomodation of small children. The teacher must study the situation and proceed in the manner she thinks will best apply to the school.[2]

The individual school districts felt much the same way about the course of study. Some districts like San Juan County reported that the plan was used by the teachers, "but we are compelled to modify very largely to suit our conditions. Where teachers are expected to herd from two to eight grades it becomes a physical impossibility to live up to the high standard there outlined." Still the county superintendent felt the course outline served a purpose.

> The course of study is a wonderful inspiration to the teachers and money spent in the preparation of the same, or in its enlargement or improvement, is money well spent. God bless the author--he is the product of a better day.[3]

Other school districts found all parts of the course of study to be helpful. In Piute County the superintendent explained, "It has only been suggestive and only those parts that suited our conditions have been followed."[4] Two years later he explained one area that had been neglected was the physical training part.[5] In Emery County the superintendent reported that drawing, vocal music and hygiene were areas not taught in their district.[6]

Fot other school districts the course outline did not meet the needs of the rural child and they asked for a new course for their situation. The superintendent of Kane County wrote, "We need different outlines for country and city children. Subjects that are entirely familiar to the country child are new and full of interest to the city child."[7] The Iron County superintendent agreed,

> There should be a course of study suitable to rural schools. The present one is well adapted to graded schools, and in a way, to rural schools; but so much eliminating and cutting out is entrusted to the teachers, who, in many instances are not competent of this.[8]

Others like the Beaver County superintendent found that the course of study helped but created problems.

> The course of study is followed too closely. Teachers are going to hop, skip and jump to keep up with the work outlined in it when they have four or five grades. New teachers begin the work in each grade where the course of study says it should begin, regardless of the previous training of the pupil. . . . There is so much prescribed for each grade that pupils do not get half of it and only a taste of the remainder.[9]

Subjects Taught

In a one room school the country school teacher had to deal with eight grades. In the larger four room schools there were still two different levels of activity in the classroom. The situation was quite often hectic; Dorothy Adams said, "It was a three ring circus. I had so many minutes for each class."[10] She would start with the younger students and get them busy and then she would work up to the eighth. All the students usually studied the same subjects at once and arithmetic was first and then history. That enabled the students to learn from the other classes.

> The children absorbed a great deal of what the other children recited. For example, the seventh grade learns Utah History. By the time a child got to be a seventh grader, he had a fair knowledge of some of the things that were in the book.[11]

But it was still quite a battle to keep everyone working. Dorothy Adams said that she assigned a lot of what she called busy work. At the end of the day she had stacks of paper to grade.[12]

But despite the mass confusion of so many grades the students were able to learn a great deal. The basics were emphasized. Sometimes the teachers were overwhelmed by the nineteen subjects in five areas that they were supposed to teach. The areas were science, humanistic, language, literature and industrial training and the subjects included geography, hygiene, physiology, nature study, agricultural and domestic sciences, history, civics, economic, sociology, reading, etc.[13] Sometimes some of the classes could be combined, but still there was a lot to cover. The rural teachers usually picked and chose the areas that they could teach.

First came the basics though, the three R's, reading, writing and arithmetic. There was some debate on how reading should be taught. Some argued that reading should be a part of play and should fit into the living situation.

> The child who, while he is playing his game, learns to recognize the words "run," "skip," "join hands," "Bow to your partner" is learning to read just as surely and more effectually than the child who stands up primly and recognizes the word "cat."[14]

There were several methods used to teach reading. Emma Carroll Seegmeller Higbee remembered,

> We were drilled in phonics more vigorously than is required of students today. Instead of rushing over from twenty to forty pages of a reading assignment we were given from five to ten with this injunction: "Take your reader home, go

> into a room by yourself--stand, taking a position as if facing a class and read the lesson five times aloud." We were required to learn the hard words in the lesson. From the drilling a pride was conceived in learning to read well.[15]

Writing skills were usually taught as a mechanical system. Great emphasis was placed on being able to form the letters correctly. Many students remember carefully practicing their letters and then receiving a certificate of graduation for completing the Palmer course and meeting the standard.[16] Vera Summers taught the Palmer method to her first and second graders. First she had all the students go to the blackboard, and each child was given his/her section of the board. They would copy what Mrs. Summers had on the board and then go to their seats and reproduce it on paper. The Palmer method taught that the students should use their whole arm in writing and not just their hand or fingers. The first graders learned the motion first and practiced drawing circular lines known as overs and unders. They then practiced the letters and then continued to try to perfect their letters in the second grade. The Palmer method required that every letter be formed exact, and some of them were shaped different than other plans. Mrs. Summers said sometimes she unknowingly uses the Palmer letters. But she felt the system was good and that it helped students write a good hand.[17] Others complained that this method was too mechanical; there was not enough thought involved.[18]

Arithmetic was taught to the students. For the younger grades this meant simply counting pegs and doing worksheets. Paul Genho, a fourth grader at the Cedar Fort School, remembered that they had little worksheets to count fish when he was in kindergarten.[19] Other grades learned the arithmetic skills of adding, dividing, multiplying and subtracting. As the class learned a new skill, the teacher would explain it, but quite often the work was individual. In the schools that continued beyond the eighth grade the teacher was also required to teach algebra.

Sometimes the students advanced very quickly in their arithmetic skills. Then the teacher had to be able to help the students continue to learn new skills. John Rogers remembered a new teacher came to the school at Bluff.

> Since some of us knew the arithmetic they were teaching, he taught us algebra. They didn't teach algebra in the grade schools but he was trying to keep us busy since we weren't busy with the lessons he had there. We knew it all.[20]

In some schools learning all the multiplication tables was a status symbol. At the Antimony School, "Everyone learned the tables from the 2's to the 12's and learned them backwards and forward. All who could recite them both ways sure made a hit."[21]

School involved more than the basic three subjects. One of the subjects that was especially emphasized was spelling. William Hart Manning remembered,

> We had to spell with precision, separating each syllable so we spelled it and pronouncing it and pronouncing the completed word at the end. For example, l-i-t/lit t-l-e/tle little. . .. . We learned to dot our "i" and cross our "t."[22]

One of the big elements of spelling was the spelling bees. E. O. Kember explained a spelling bee.

> The class . . . just stood up there in a row and the teacher would give out words till she found one we couldn't spell, the leader couldn't spell. Somebody else down the line got it and moved up to the first place. . . . I think that taught people to spell more than anything.[23]

Anges Smedley has an especially interesting memory of spelling bees at a private school that he attended in Bountiful.

> Just before noon came our spelling class in which the older pupils stood up on a long row just back of the recitation bench, and the teacher would commence the exercise by asking each one to spell in turn the words as she gave them out starting at the head of the class and anyone who missed spelling the word was traded in place with the one who could spell it correctly. As we finished the lesson, we would number ourselves by starting at the head of the class by saying number one, two, three, etc. until all had been numbered and we would have to remember our place for the next day and the object was to see who could stand at the head of the class on Friday and on Monday. The one who had been at the head of the class Friday had to go to the foot of the class on Monday in order to give the poorer spellers a chance to get to the head of the class. Harvey Caldrian's parents would award him with 25 cents each time he was at the

> head of his class on Friday. I remember he had the habit of twirling a button on his vest when a word was hard which seemed to help him and one time when he was at the head of the class, he was given a difficult word, he reached for his button and it was gone. He missed the word and also lost his 25 cents.[24]

Geography was another subject that students studied in the country schools. In Antimony the students memorized the capitol of every state. There was a map of the United States on the wall. The teacher pointed to states and the class sang the state and the capitol: "Maine, Augusta; New Hampshire, Concord; until we had sang every one. To this day one can remember the capitols by starting to sing them."[25] Olive T. Kimber who attended school in Grouse Creek remembered this subject, "Geography was my favorite. . . . I loved geography which is a rare thing now I think because you can ask kids where a certain place is and they don't know."[26]

Another subject studied was language arts, English. This involved grammar and writing skills. In 1913 the Prince Grammar and live language lessons texts were used. The school report suggested that "the boys and girls should not be held to grammar alone. Give them a chance for self expression along these well guided lines."[27] Jody Dalton has caught the spirit of teaching self expression that the article suggested. At the Garrison School today she has the students work on a school newspaper during English class. Each student is given an assignment to write an article or prepare a section of the newspaper. The children learn to express themselves by practical application through their newspaper.[28]

The students also had music and art in most of the schools. To some of the teachers these were the frills, but to others they were essential. At the Utah Education meetings in 1913 J. E. Russon, a former supervisor of drawing in Utah County argued,

> Every child should receive an art education during his school life. . . . If the aesthetic training received in the school does not make the child appreciate beauty in the home it has missed its great purpose.[29]

In many schools art was used as a time to keep restless hands busy during the afternoon. A lot of the art work was seasonal. For example, when the interviews were conducted for the project in October, teachers and children were planning for Halloween. Paul Genho, a fourth grader at Cedar Fork, described how he made witches in his class.[30] Mrs. Jody Dalton explained that she had used an art project to make pumpkins and skeletons out of construction paper to decorate the class. Since she had first through seventh graders in the art class she geared the assignment differently for the grades. The children in the primary grades simply put facial features on their pumpkins; the older students did fancy coloring. The younger students cut out and colored the skeletons. For the older children Mrs. Dalton taught anatomy and helped the children learn the name of the bones and their functions.[31] Other people who attended or taught schools a few years ago remember the decorations that they made for the schools not only for Halloween but also for Christmas, Valentine Day, Columbus Day, Lincoln and Washington birthdays and Thanksgiving. Many teachers worked the art projects so that they corresponded with other classes like history.

Music was also an essential part of most classrooms. The school report of 1914 explained, "Music should be given daily. It should be a source of joy and inspiration. Every child in schools of the state should learn our national and folk songs and acquire ability to read music."[32]

Music was usually taught first thing in the morning at the country schools as part of the morning devotional. After a prayer was said and sharing time, the teacher led the students in some songs. Quite often they were seasonal songs for Christmas or other holidays.[33]

The amount of singing and art was at first dependent on the teacher. If the teacher was talented in these areas, the class was given more instruction in them. Elma Tingey Johnson who taught one year in a one room school in Box Elder County said that the teacher before her had not had much training in music and art, and therefore the class had not done much work in those areas. Mrs. Johnson had majored in home economic education and was able to do a lot of crafts and other related things. She said the class really appreciated the opportunity to learn these skills.[34] Mrs. Alverda Carson had little training in music. At the schools she taught in Angles and Cedar Point the students learned to march to her phonograph but they did very little singing. When she taught in Marysvale she exchanged places with one of the high school teachers. Mrs. Carson taught sewing while the high school teacher conducted singing for the fifth and sixth grade.[35]

William Hart Manning remembered that two of his teachers, William Smith and Mr. Watton had good voices and loved to sing. He said he learned to sing by the "do, re, mi" and his teachers "kept a love for singing burning in his awkward voice."[36]

Consolidation helped the art and music programs because quite often the new school districts could hire supervisors who would travel to all the schools. In 1921, for example, Sevier County had a special supervisor to see that music was taught to every child.[37]

Music education was encouraged in other ways too. In 1914 in Box Elder County a music teacher was hired for the district. The school report explained, "The spirit of song has been carried into every school and home through the unceasing and untiring efforts of Mr. Whitaker, who has become endeared to every boy and girl in the county."[38] In 1928 the Parent Teacher Associations in Millard County helped to purchase pianos for each school.[39] These new instruments were used by the students when two musicians worked with the students. They were not employed by the school, but they gave group piano and violin lessons and charged the students a small fee for the lessons.[40]

Later some schools expanded their music programs. In 1942 the school reports explained the teachers had rhythm bands in all the schools in Rich County.[41] Mrs. Dalton explained that her nine students have a marching band. The students are also learning to play the recorders.[42]

During the twentieth century increased emphasis was placed on health education. In 1911 a law was passed that required every teacher to examine the pupils to see if they had poor eyesight, diseased teeth or trouble breathing. A special course was also to be given on sanitation and the cause and prevention of disease.[43] The Ritchie Primer of Sanitation was used as the text for that class in Box Elder County.[44] Later this program also required medical examinations each year.[45] The class was called hygiene and many students remembered being taught good health measures in class. Even today the Millard School District has a dental health program. Each day after lunch Mrs. Dalton directs the program.[46]

There were a number of other classes that were taught. One was commonly referred to as nature study and usually involved a study of the world around the school. It sometimes involved hikes and other activities that got the students outdoors.[47] History was an important subject. Less emphasis, however, was placed on the sciences. Physical education was more unorganized play during recess than an organized play period that is now emphasized. The attempt was to teach the basics that were required for daily life.

Methods of Teaching

There were several ways that a teacher could handle the numerous subjects and classes that he/she had to teach. In the very small schools teachers could work with each child individually. Margaret Williams Torkelson remembered her teaching days in Iron County.

> Those were wonderful days and a classic education. The great big schools today with competing T.V., stereos, etc. don't begin to do as good a job. It was absolutely individual instruction. It had to be. It was really down to earth good teaching and learning.[48]

When possible the teacher did work with each child individually. That was especially easy in schools like Cedar Point or the other one room schools east of Monticello in San Juan County where there were only a few students in the entire school. It was more difficult when there were twenty or thirty students in two to four grades in a classroom. In their case quite often the teacher depended on seat work for the grades that he/she was not working with at the time and reciting for the other grade. In some schools the students went to the front of the room to a special row for recitation. William Hart Manning remembered that the class stood when they recited "like soldiers in a straight line."[49] In other schools the grades each sat on a different row and the teacher came around to each row. Erma Summers, who lived in Howell, Box Elder County, remembered that the class always read out loud. They also memorized poems and articles that they recited to the class. She said that there was sometimes a lot of confusion in the class, but since that was what the class was used to they blocked out the extra noises.[50]

Since many of the teachers were new, the rural schools sometimes had trouble meeting standards. Reta Bartell who served as elementary supervisor in San Juan County in the 1950's said that the district started an extensive testing program to establish district norms which would compare to state and national norms. This testing program "pointed up our deficiences and our strengths, making it possible for us to improve in areas of weakness."[51]

During the 1910's and 1920's especially there was a great deal of emphasis on making school practical. The school report of 1910 explained,

> The key to the problem is found in the close relation of the school to life; for art is the expression of man's feelings; history is merely a story of man's struggles and sufferings and deeds of thoughts; mathematics is the scheme man devised to put himself in command of the universe; the alphabet itself--that most ingenious of all man's inventions--is his crowning achievement.[52]

Plans were made in the normal school to place more emphasis on the child and less on the subject.[53] Still the Beaver County superintendent complained that

> the school course should be changed, so that children would know how to do something when

> they complete the school course. . . . Too much time is devoted to teaching that the verb is a word that denotes action, and what good is this kind of stuff in producing a livelihood for men and woman? . . . Greater stress should be placed upon the practical things, and our schools should be made the workshop of the day.[54]

This was a theme in education even in 1944. The school report stated, "It is necessary that the child is able to interpret all learning in terms of his own living."[55] It is interesting that in their own way that is what John and Vickie Singer were attempting to do with their children.[56]

Books and Supplies

Not only was it difficult to try to teach so many classes all at once, it was also sometimes difficult to have enough books and supplies for the students. Around the turn of the century John Rogers attended the school at Bluff in San Juan County. He said,

> We each had a geography, a history, a language, an arithmetic and a few other books. . . . We had just enough [supplies] to use. We took care of a paper so that it would last for a month or two. We had to furnish our own notebook and pencil. The schools issued textbooks. There wasn't a library in the school and the only reference books we had were what we could find in our homes.[57]

The small schools in San Juan County had similar problems later on. During the 1920's Alverda Carson taught at the one room school in Cedar Point. She said that the new books usually went to the schools in Monticello and Blanding and their old textbooks were sent to the one room school. Even then it was difficult to keep the books from disappearing. Mrs. Carson recalled that one man was in charge of the books and he would take them home to make sure that they were taken care of.[58]

And even in the 1950's there was a shortage of books. Reta Bartell explained, "When I made my first visit as elementary supervisor, I discovered that there were only two teachers' editions of basic readers being used in the district. Those two teachers bought their own." Mrs. Bartell said plans were made in the district at that time so "each teacher in the district was supplied with the basic materials to do a good job."[59]

Lack of supplies was a uniform problem throughout the state. But gradually with state equalization money and textbooks provided by the state each district had equal supplies.

Recess and Fun Times

School was not all study and no play in the small country schools. Physical education was not always a prescribed course, but the students were involved in exercise especially at recess. They played a variety of games. Baseball was the universal sport that nearly everyone seemed to enjoy. Gerald Matthews remembered that the students started a game at morning recess and then picked it up again at noon and afternoon recess. By the end of the day they had finished a game. He also recalled that the students liked to play football and basketball.[60]

In addition to ball games, the students enjoyed playing tag games. Hide and Seek, Kick the Can, Fox and Geese and other games like that were especially popular. Erma Summers remembered that the students always played Fox and Geese in the winter in Howell, Box Elder County, Utah. The snow was always very deep and the children tromped around in it to create the two circles for the game.[61]

At the Park Valley School the students liked to play duck-on-the-rock. This game involved knocking a small rock off another rock. They also played tippy. Tippy was played with a short stick that was pointed on each end. The children received points depending on how the tippy landed. Mrs. Norine K. Carter said she wouldn't let the children play the game now because she is afraid someone would get hurt.[62] The students at the schools also played the forever popular games like marbles and jacks.

Some of the games were less organized and had a little more risk involved in them. Doyle Moosman told how the foundation on the school at Boulder created a ledge. The students would climb on it and jump down. They also liked to climb to the top of the schoolhouse and tie the school bell down. Sometimes when they were especially bored the students would dare each other to try something. Mr. Moosman remembered that he rode his horse through the school in response to one of those dares.[63] Paul Genho in describing the school at Cedar Fort explained that there were two open archways outside of the building. Those were perfect to sit in and scare the next child that came out of the school.[64]

All of the teachers and students pointed out that they had to make their own fun. They didn't have televisions or radios or anything else to entertain them. Quite often they didn't even have playground equipment. Erma Summers remembered that there was no equipment on the grounds at the Howell School until she was in about the seventh grade. At that time the students charged for one of their plays to get the money for the swings and other things. Before that students would ~~buy~~ bring their balls and bats from home or they would play games that required no special equipment.[65]

The fun times were not only restricted to recess. Quite often the fun was brought inside. Sometimes it was in the form of competitive study of subjects. Other times it was just a part or a break in the class routine. One such time was always Valentine Day. The students made valentine boxes and valentines for their friends. Then a special party was held and the students would hand out their special gifts and usually receive a treat. Erma Summers remembered that each student went to the front of the room to receive his/her valentine one at a time.[66] Other holidays like Thanksgiving, Lincoln and Washington's Birthdays, Columbus Day and Easter were special times to celebrate with art projects or programs.

April Fool's Day was always a day to remember. Quite often it was a day for all the students to decide not to attend school. Bertha Whetton Shupe's memories of an April Fool trip in Colonia Juarez, a Mormon colony in Mexico, was similar to the activities in many of the country schools in Utah. Mrs. Shupe explained that the students nearly always took April Fool's Day off, but one year the teachers told them that they would not be able to do that this year. All of the students dutifully came to school and then made plans to leave. While the teachers were at a faculty meeting, they all crawled through the windows or escaped out the doors. They decided to take a hike to a mountain that was quite a distance away from town. Since no one had come prepared to hike, the trip was long. Mrs. Shupe completely destroyed her shoes. And once the students got to the top of the mountain they were hungry. No one had thought to bring food so they all returned as soon as possible. Mrs. Shupe concluded that the joke was on the students that year.[67]

But most of the time the April Fool's Day went off with no trouble at all. The students just didn't come to school; the teachers didn't really expect them to.

Other fun times just happened in the middle of class. The students at Indianola and Thistle especially remembered the peanut busts. Someone would bring a supply of peanuts to class, and when the teacher's back was turned, the class would throw the peanuts at the teacher. That was a signal to stop the serious studies for a while and eat peanuts.[68]

And sometimes the fun times were part of school. The classes would take field trips. Sometimes they were nature walks to see the beauty of the area. Other times they were simply a hike to the far end of the school grounds for a picnic.[69] The hike was a tradition each spring in Boulder. The group would pick one of the scenic wonders near the school to walk to. There was the schoolhouse ledge with the numerous caves, the Sugar Loaf Fort where there was a good view of the valley, the Sadie Nipple and water tanks and the Table Rock. The teachers each took their four grades.

> After the roll call the group left the school grounds with the boys darting away out in lead and yelling like Comanches. However they would wait for the teacher and girls to catch up before they ran ahead. Late afternoon would find the sunburned and weary children slowly walking home with pleasant memories of a perfect day which was ended with a special treat prepared by the teacher.[70]

Quite often as students look back on their school experiences it is the fun times, the recesses and the games that they remember rather than the subjects that they studied. To them the social activities in school were as important and easier to remember than the studies.

FOOTNOTES

[1] Utah School Report, 1908, pp. 33-35.

[2] Utah School Report, 1926, p. 68.

[3] Utah School Report, 1914, p. 330.

[4] Utah School Report, 1912, p. 318.

[5] Utah School Report, 1914, p. 306.

[6] Utah School Report, 1908, p. 316.

[7] Utah School Report, 1906, pp. 110-111.

[8] Utah School Report, 1910, p.

[9] Utah School Report, 1908, p. 301.

[10] Interview with Dorothy Adams by Richard Swanson, August 3, 1973, Salt Lake City, Utah, p. 17, Charles Redd Center for Western Studies Southeastern Utah Oral History Project, Manuscript Division, Harold B. Lee Library, Brigham Young University, Provo, Utah. Hereinafter referred to as Southeastern Utah Oral History Project.

[11] Ibid, p. 18.

[12] Ibid.

[13] Interview with E. O. Kimbell by Verna Richardson, October 2, 1973, p. 10, Grouse Creek Oral History Project, Utah State Historical Society, Salt Lake City, Utah. Hereinafter referred to as Grouse Creek Oral History Project.

[14] Utah School Report, 1910, pp. 40-41.

[15] Almira M. D. Martin, "Resolved that Reading and Writing and other subjects of study should be deferred until the Third Grade," Utah Educational Review 6(January and February 1903), p. 33.

[16] Andrew Karl Larson, I Was Called to Dixie (Salt Lake City, Utah: The Deseret News Press, 1961), p. 547.

[17] Utah Educational Review, 7(September, November 1913), p. 32.

[18] Interview with Jody Dalton by Jessie Embry, October 24, 1980, Garrison, Utah, Country School Legacy: Humanities on the Frontier.

[19] See the oral histories conducted for the Country School Legacy: Humanities Project. A number of people mentioned the Palmer method.

[20] Interview with Vera Summers by Jessie Embry, January 23, 1981, Salt Lake City, Utah, Country School Legacy: Humanities on the Frontier.

[21] Martin, p. 33.

[22] Interview with Paul Genho by Jessie Embry, October 14, 1980, Cedar Fort, Utah, Country School Legacy: Humanities on the Frontier.

[23] Interview with John Rogers by Jessie Embry, July 27, 1973, Paradox, Colorado, p. 38, Southeastern Utah Oral History Project.

[24] *Golden Nuggets of Pioneer Days* (Panguitch, Utah: Garfield, Utah, 1949), p. 82.

[25] William Hart Manning, "Memories," p. 16, LDS Church Archives, Historical Department, Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. Hereinafter referred to as LDS Church Archives.

[26] Leslie Fay, *The City Bountiful* (Bountiful, Utah: Horizon, 1975), p. 201.

[27] *Golden Nuggets of Pioneer Days*, p. 83.

[28] Interview with Clive T. Kimber by Jay M. Haymond, October 2, 1973, p. 57, Grouse Creek Oral History Project.

[29] J. F. Russon, "The Problem of Art Instruction in the Rural Elementary Schools," *Utah Educational Review* 6 (January-February 1913), p. 12.

[30] Interview with Paul Genho.

[31] Interview with Jody Dalton.

[32] Utah School Report, 1914, p. 29.

[33] Interview with Paul Genho.

[34] Interview with Elma Tingey Johnson by Jessie Embry, September 10, 1980, Provo, Utah, Country School Legacy: Humanities on the Frontier.

[35] Interview with Alverda Carson by Jessie Embry, January 22, 1981, Orem, Utah, Country School Legacy: Humanities on the Frontier.

[36] William Hart Manning, p. 31.

[37] Utah School Report, 1912, p. 336.

[38] Utah School Report, 1914, p. 264.

[39] Utah School Report, 1928, p. 54.

[40] Ibid, p. 53.

[41] Utah School Report, 1942, p. 104.

[42] Interview with Jody Dalton.

[43] Utah School Report, 1912, p. 31.

[44] Ibid, p. 274.

[45] Utah School Report, 1918, p. 58.

[46] Interview with Jody Dalton.

[47] Interview with Vera Summers by Jessie Embry, January 23, 1981, Salt Lake City, Utah, Country School Legacy: Humanities on the Frontier.

[48] Interview with Margaret Williams Torkelson by Joseph S. Willes, May 31, 1976, Historic Arts Collection, LDS Church Archives.

[49] William Hart Manning, p. 17.

[50] Interview with Erma Summers by Jessie Embry, January 24, 1981, Country School Legacy: Humanities on the Frontier.

[51] Interview with Reta Bartell by Jessie Embry, July 23, 1973, Monticello, Utah, Southeastern Utah Oral History Project.

[52] Utah School Report, 1910, p. 204.

[53] Utah School Report, 1918, p. 51.

[54] Utah School Report, 1914, p. 259.

[55] Utah School Report, 1944, p. 33.

[56] John and Vickie Singer were found guilty of violating the school compulsory school law, child neglect and contempt or court because of disputes over a private home school they established for their children. See Country School Today section.

[57] Interview with John Rogers, p. 38.

[58] Interview with Alverda Carson.

[59] Interview with Reta Bartell, p. 12.

[60] Interview with Gerald Matthews by Jessie Embry, January 23, 1981, Provo, Utah, Country School Legacy: Humanities on the Frontier.

[61] Interview with Erma Summers.

[62] Interview with Norine K. Carter by Jessie Embry, October 10, 1980, Orem Utah, Country School Legacy: Humanities on the Frontier.

[63] Interview with Doyle Moosman by Jessie Embry, October 22, 1980, Boulder, Utah, Country School Legacy: Humanities on the Frontier.

[64] Interview with Paul Genho.

[65] Interview with Erma Summers.

[66] Ibid.

[67] Interview with Bertha Whetton Shupe by Jessie Embry, January 8, 1981, Colonia Juarez, Chihuahua, Mexico, LDS Polygamy Oral History Project, Charles Redd Center for Western Studies. Tape in process.

[68] Interview with Wallace Peterson, et al, by Jessie Embry, October 20, 1980, Indianola, Utah, Country School Legacy: Humanities on the Frontier.

[69] Interview with Vera Summers.

[70] Leonora Hall LaFevre, The Boulder Country and Its People (Springville, Utah: Art City Publishing Company, 1973), p. 81.

3/1/81
Jessie Embry

Country Schools and the Americanization of Ethnic Groups

During the nineteenth and twentieth century many immigrants came to the United States in search of freedom and opportunity. Many hoped to earn a fortune and then return to the homeland. Others planned to stay and start a new life. Nearly all found the new country difficult to adapt to; the dream of the melting pot where all nationalities blended into one was quite often a myth especially for those who came from Southern Europe, Asia, Africa and the rest of the American continent. These groups, along with the American Indians, were frequently discriminated against because they were different than the northern Europeans.

Utah's immigration pattern was the same as the rest of the United States. The early Mormons who came to Utah were either from eastern United States or recent converts from England and northern Europe. Although these early members of the LDS Church initially were considered outside the American mainstream, once the Americanization of Utah took place, the Mormons became the vanguard of the American dream. They accepted the nationalist mood which swept the United States after the 1880's that new foreigners should adapt their life to fit America's lifestyle and that the newcomers were inferior.[1]

One way that the new immigrants could change their lifestyle and become Americanized was to attend school. The educational system in the United States helped in the process of Americanization by giving "instruction . . . in English and in U. S. history, government, and culture." The schools also attempted to make the immigrants "conform to American characteristics."[2] The process of learning was easy to accomplish; it was more difficult to force the immigrants into the American mold.

For most newcomers the schools were valuable language centers. Alice Kasai remembered when she started school when she was six,

> I'd just come from Japan and I didn't know the difference between "yes" and "no" and it was very difficult for me to communicate with anybody. . . . But it's amazing when you're young, you pick up the language quite fast.[3]

Once the children could speak English they took their new language skills home and taught their younger brothers and sisters and their parents English. Frank Angotti and his brothers and sisters taught their father how to write his name.[4] Clara Ruggeri's husband taught his parents English by writing the French or Italian word above the English word in his primer.[5] One Slav woman explained the value of school in helping the whole family learn the new language,

> English I pick up pretty quick, you know, American language, and I could count to hundred dollars, but little by little I could speak it pretty good. It was harder if you don't have kids, but if you have kids you could pick it up from them, too.[6]

Learning English was the first step in the Americanization process. Many immigrants' parents were willing to let their children take the step, but they did not want them to lose the native tongue. Stella Pappa remembered that her teacher in Hiawatha got after her and her friends for speaking Greek. When the teacher questioned the mother, she told her that it was the teacher's responsibility to teach English.[7] Margaret Williams Torkelson, a teacher in a two room school in "Little Germany" in Logan, however, explained that this attitude created problems,

> There was a real problem with the parents who wanted their children to learn to read in English but to speak only German in the home. They thought the discipline was too lax--not strict like it was in the old country.[8]

Harold Nielsen, who taught school at Lark explained the trouble further,

> It depended on the conflict between the language. If children came in, as they more often did in the first generation, where there's a strong conflict between their own language being spoken all the time at home and then coming to English was very difficult.[9]

Sometimes the cases were so difficult that students who could not pass the English IQ test were considered mentally retarded and held back in school.[10]

Still immigrant parents wanted their children to preserve part of their language heritage and their culture. The Greeks, the Japanese and the Serbians set up schools for their children.

? Alice Kasai remembered that a Mr. Inouye from Price came to the Japanese class to the proper between Helper and Price. He taught all the students in one class. Later Amano's mother from Helper taught the children Japanese every day after school. The language schools were to help the students communicate so they could return to Japan. Alice studied up to the eighth grade book and learned quickly. She said that her brother didn't learn as much because "his interest wasn't there." She also explained that the purpose of the school was not only to teach the language. The students learned obligation and humility, important Japanese traits.[11]

The Greeks also had special schools. Stella Pallios explained that as soon as the children were big enough they started to learn to read and write Greek. Mrs. Binacus was the first Greek teacher in Helper. Later when the Greeks got more money a teacher and a priest were brought in to teach the Greek language.[12]

Ely Sasich also attended a special language school. On Tuesday he went to the church to learn Serbian. He learned to read and write the native tongue. In the interview he pointed out that for the first generation it was important to pass on the language and customs from the old country to the next generation. The second generation in the United States was less likely to feel the need to share their heritage with their children.[13]

These schools not only preserved the language but also the culture. Mike and Joe Lewis, Italians, explained that these special schools slowed down the assimilation process. The Italians did not provide the special training and they lost the language and much of the culture. The Greeks maintained their connection with the old country by sending their children to a Greek school and therefore they remained Greek.[14]

But the problems of language and learning were minor compared with the problems when the Americanization process turned to attempting to force the immigrants to confirm to American traditions. One of the traditions that developed in the twentieth century was that the immigrants were inferior and that America was for "Americans," those people who were already in the country. This idea was preached by the Ku Klux Klan and was passed on to children like Flora Young, a fifth grader in Huntington,

> In our mining camps, we can, if we will stop the Greeks and the Japs from their work, and give our own men and boys a chance for work, giving them the money instead of others. If Utah paid her money to her own people instead of others, who send it to Greece, Japan, and other places, we might be rich now.[15]

Looking back Lucile Richens expressed the same feelings in her "Social History of Sunnyside," "I was raised with a whole-hearted contempt for Greeks, Italians, and other Southern Europeans who lived there.[16]

These attitudes had a negative effect on the immigrant children. Stella Pappas remembered in Hiawatha, "My hair was in braids . . . and one of the boys took my two braids and he says, 'Gaddy-up horsey,' and I turned around and I slapped him one and he says, 'Oh.' Then he says, 'Oh, you garlic eater.'"[17] Valentine Vouk explained that he felt discrimination when he moved to Price when he was fourteen in 1917. His family was the only Slovene-Austrians.

> I mean to tell you we had a rough time. We had to fight our way to school and we had to fight our way back . . . till they learned to leave us alone . . . [and] we weren't to be monkeyed with. We were the only family here, and boy, everybody was on us; the Frenchmen was on us; and we had to whip them and the Italians was on us and we had to whip them and the Mormons was on us and we had to whip them too and finally we got so we got along together.[18]

The immigrants had to work together. Several people in Carbon County pointed out that the Italians and Greeks got along well together in play, work and school because their cultures were closely related compared to the American way of life. It was when the immigrants were the dominant group that there were sometimes problems. For example, in Highland Boy the South Slavs outnumbered other groups. It was "one of the rare places where strife and turmoil of the old country was transplanted intact to a place of settlement."[19]

Although once the immigrant groups were accepted by the community, they sometimes accepted the philosophy that newcomers were inferior. For example, Charlie and Rose Leonelli, Italians, remembered they were accepted by the community. But it was the Chicanos in Tooele that caused the problems.[20] Others felt that they would never be completely accepted by the community. One woman said of the prejudice,

> I think my boy will still experience it in Carbon County. There is an innate belief of the inferiority of Southern Europeans which almost everyone in Utah accepts and believes in. Only very enlightened Mormons who had cosmopolitian upbringings in other areas would not experience it.[21]

Harold Nielsen explained that especially with the children in the Lark school these prejudices were felt even more after elementary school. The children seemed to get along well in the elementary grades, but after the sixth grade especially the Mexican girls were left out. He told of a Mexican girl who lived in Lark until she was in the fourth grade. When she left she had all kinds of friends. But when she returned in the sixth grade she had no friends. In elementary schools differences were not great, but in junior high school and high school there was a separation. He was unhappy that at that age the pupils' characteristics and looks became more important than relationships.[22]

But despite the problems and prejudices that were found in the schools, education played an important role in the

Americanization process. For example, the coal mining camps in Carbon County were segregated communities. All the Greeks, Italians, Japanese and other nationalities lived in their own section of town. The groups supported their own social events. Louis L. Vuksineck explained that the "nationalities got along pretty good. They never got in any arguments." There were community dances but the foreign people would never go to them. In Spring Canyon there was a Greek Canyon and a Japanese Canyon. The Koreans and Slavanians lived in boarding houses. Each group tried to live in a specific area of town with their own nationality.[23] In Castle Gate the Italians lived in the lower part of Willow Creek and the Greeks and Austrians lived in the other part. The Japanese and Chinese also lived separately. "The nationalities didn't live in the main town."[24]

The school, however, brought all the people together. All the children at Castle Gate attended the four room school where they played games, especially baseball together. John T. Houghton said,

> There were no bad feelings between the children. We all played together. We had petty arguments and fights, but they never amounted to anything serious. During the summertime we had a ball team uptown. Willow Creek had a ball team and we would play each other. We never did finish a game. We would get about two or three innings played and then we would get to fighting.

But he pointed out the fighting was only over the ball game.[25] As Charles A. Houghton explained, "Everybody was together then. We played ball together and all that sort of thing. There was never segregation that way."[26]

There were some bright spots in the lake of prejudices. For example, Dorothy Adams remembered teaching in Sego in Grand County. There was a little Chinese boy that didn't speak English.

> All the students in the several grades with their different interests helped me teach Joel English. We would all stand up and say, "Jump" and the whole class would jump. Or we would say "Laugh" and the whole class would laugh. It was this way that Joel learned English.[27]

She said that all the nationalities had grown up together and therefore the people got along well.[28]

One ethnic group that education has played a role in the Americanization process is the American Indian. Although they are the Native Americans, their lifestyle was destroyed with the coming of the white man and they had to adapt to the new life. At first the Indian children were considered wards of the state, and they were sent to boarding schools. During the later part of the twentieth century the Indians were allowed to attend the public schools. For example, the Ute Indians in the Uintah area were transferred to the public schools in 1952-1953. Their parents were pleased to have their children near home and to see them "'make' good."[29] But although the public schools have helped bridge the Indians' way into the American lifestyle, Hendrick George Lundgren has pointed out that there are still problems.

> Despite the fact that the younger generation is becoming more "Americanized" by the effects of television and schooling, they still spend most of their time on the reservation and are thus in constant contact with a culture different from that of the middle class in our society. This conflict between the middle class atmosphere at school and the Indian culture at home has some negative effect on the way in which Ute Indian children perform in school.[30]

The Navajo Indians in San Juan County are a good example of how the Americanization process of the Indians and the local people has taken place. For just as the Navajo students have had to learn new ways the Anglos have had to learn to accept the Navajos in their schools and the dream of an education for all.

In 1928 the Indian Department asked that the San Juan School District make arrangements for Indian children to attend the Blanding schools. Plans were made for the children to go to school and the Bayles home was purchased as a dormitory. Due to health problems and a division of the teachers on whether the Indians should attend the schools, the matter was reconsidered in 1935 and in 1941 the decision was made that no Indian pupils would attend the Blanding schools.[31]

Since the Indian children could not attend the Blanding schools, several other plans were tried. The Episcopal Church established St. Christopher's Mission in Bluff to help the Navajo Indians. The mission set up a school. They tried to maintain two teachers because they had pupils from age one to eighty-five years. Helen Sturgis, the principal of the school, said in 1952 that although the

Navajo learned slowly, they loved the opportunity. All the students were beginners in English. The Navajos loved to learn geography and United States history.

> They are very eager for school. One little sheepholder would come down at night. He would take the sheep down to the water and look around to see if the parents were looking and then run into the school, grab his pencil, and work feverishly for a few moments. Usually the parents came after him.[32]

Use

The school was held in an old CCC camp that would hold only eighteen or twenty students so that the pupils had to alternate their work.[33]

Albert R. Lyman also found that the Navajos were eager to learn. He went to Window Rock, Arizona in 1946 and came back determined to set up a school for the 15,000 Navajos that couldn't get to school. At first Lyman tried to convince the people in Blanding to let the Indians attend the public schools. The local residents said, "'No, we don't want them here. They're dirty and lousy and ignorant and they can't understand English and they simply would be an impediment in the school.'"[34] The Blanding people were so opposed to Lyman's efforts that they would not let him build a school for the Indians in town; the school had to be at Westwater. Lyman operated the school for a year and a half. Each morning he and his wife hauled supplies over to the school. At noon they sent boys back across for water.[35] But Lyman made the school work.

> When we got those children in school, I told them that they were like cattle in a corral and the

> only way to get out of the corral would be to learn to read and write and speak English. . . . And when those little folks came in there, they were eager for it.[36]

Lyman said they brought their little brothers and sisters and they all learned quickly. They got so involved in learning to add that they refused to go out for recess. They loved to sing and draw. "And we found out that down in their hearts, beneath the dirt and the rags and the lice and the ignorance and all of that, there was a real heart of a human being."[37]

After Lyman closed his school, the Mormon Church donated a building for an Indian school. The county ran the school for three years and as many as sixty students were enrolled at one time. The school had only six or seven pupils when it was closed in 1950 because of lack of funds. Eventually the Indians were allowed to attend the Blanding schools and there was no longer a need for the smaller schools.[38]

The Navajo reaction to education also changed. Lamar Bedoni was told when he was six years old in 1915 that he was going to school. His parents said, "No, that's our sheep herder." They took him to Navajo Mountain to hide out. Lamar Bedoni said he then found out that what they needed were educated Navajos. But "we felt like there was no schooling for our children. They did not have any clothes, pants or shoes. At that time they came home from school with no shoes." The Navajos gained the education and thus began the process of Americanization.[39]

There have been a variety of ways that the schools in Utah have been used as part of the Americanization process. In the small schools in Carbon County several nationalities were required to attend schools together and thus at least interact with each other. Private schools in San Juan County helped Indian students until they were accepted into the larger schools. But whatever the type of school, it helped the students adjust to American life. As Alice Kasai explained concerning her parents,

> I wouldn't say that they adjusted there [in Latuda] because they lived by themselves. We were just all a group by ourselves. Course, I and my brother . . . attended school, and so we adjusted and we became part of the community eventually.[40]

Americanization of ethnic groups was not a problem in most country schools in Utah, however. The smaller schools were in isolated communities where the people were usually all from the same ethnic groups and were all members of the Mormon Church. This isolation sometimes gave the people a self-righteous attitude. Bertha McCusition felt that this had a negative effect.

> When we came down here to put Barbara and Kay into high school, the people in Grouse Creek thought we were moving into a terrible community. . . . They wouldn't think of coming down here and letting their children go to school in Monticello.

She remembers her son was in the sixth grade and after the first day of class he came home and announced that he was not going back to school because he was the only white student. "There's three Japanese, there's a Negro, there's a whole bunch of Mexicans. . . . What would those Grouse Creek kids think if they knew I had to go to school with those kinds of kids?"[41]

An elementary school teacher reacted somewhat the same way. The sociology department at the Brigham Young University conducted a survey on how the Utah schools faced the race problem. One teacher returned the questionnaire with a big black line through it. The teacher had written, "We don't have any racial problems in our town now because we don't have any Negroes here. Studies like this only stir up trouble. Keep Negroes out and avoid prejudice." The article replied that the teacher's reaction was typical of the teachers in the state. The community not only had no Negroes but none of the typical groups which often were "the object of racial antipathy in the United States." It added that there was a great deal of intolerance for Germans, Japanese, Negroes, Jews, Chinese, Italians, Catholics, Filipinos and Mexicans.[42]

The prejudice went so far that when some Blacks enrolled at the Park City school in 1924, several white children were withdrawn. A mother reacted with shock; she would have expected such treatment from the South but not from Utah.[43]

There were other examples of prejudice against other groups. For example, the people in Monticello objected to the Mexican children attending their schools and asked if a separate school could not be set up. The attorney general offices told them that students could not be excluded because of race and color only and children of different races could not be compelled to attend separate schools.[44] This type of attitude made life hard for the Mexican students. William Gonzales said the students were laughed at because they didn't speak English and the teacher would ridicule them for their accent.[45]

The process of Americanization was difficult for immigrants; schools helped ease the problems but also added to the discomfort. Educating the Americans to accept the newcomers was even harder. But gradually the many groups working together came closer to Dr. Monroe E. Deutsch's definition of Americanism.

> We must remember that the principle on which our nation rests forbids discrimination because of race, religion or ancestry. We are Americans all, united in a common cause, whatever our descent, our place of birth, our creed, our color.[46]

That is the ideal and hopefully by working together in schools and confronting problems it was or still can be achieved.

FOOTNOTES

[1] Joseph Stipanovich, The South Slavs in Utah: A Social History (San Francisco, California: R & E Research Associates, 1975), p. 19.

[2] Webster Intercollegiate Dictionary, definition of Americanization.

[3] Interview with Alice Kasai by Steve Kido and Bunny Matsumiya, July 20, 1972, Salt Lake City, Utah, p. 40, Utah Minority Oral History Project, J12, American West Center, University of Utah, Salt Lake City, Utah. Hereinafter referred to Utah Minority Oral History Project.

[4] Interview with Frank Angotti by Karlynn Paloni, November 6, 1977, p. 6. Peoples of Utah Class, Manuscripts Division, Marriott Library, University of Utah, Salt Lake City, Utah. Hereinafter referred to as Peoples of Utah Class.

[5] Interview with Clara Ruggeri by Phil Notarranni and Kent Powell, August 27, 1975, p. 13, Peoples of Utah Class.

[6] Stipanovich, p. 81.

[7] Interview with Stella Pappas by Helen Papanikolas and Georgia Aneglos, July 11, 1972, Salt Lake City, Utah, p. 35, Utah Minorities Oral History Project, G19.

[8] Interview with Margaret Williams Torkelson by Joseph S. Willes, May 31, 1976, pp. 31-32, Historic Arts Collection, LDS Church Archives, Historical Department, Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.

[9] Interview with Harold Nielsen by Vincent Mayer and Phil Nostaranni, July 20, 1972, Lark, Utah, pp.13-14, Utah Minorities Oral History Project, I-25.

[10] Interview with Nicholas ________ by ___________ Peoples of Utah class.

[11] Interview with Alice Kasai, p. 22.

[12] Interview with Stellas Pallios by Helen Papanikolas, March 20, 1973, Modesto, California, pp. 27-28, Utah Minorities Oral History Project, G-24.

[13] Interview with Ely and Bessie Sasich by Joe Stipanovich, June 26, 1972, pp. 3-4, Utah Minorities Oral History Project, C13.

[14] Interview with Mike and Joe Lewis by Phil Notarianni, June 26, 1974, pp. 28-29, Utah Minorities Oral History Project, I-27.

[15] *Emery County Progress*, May 4, 1912, p. 1 quoted in Philip F. Notarianni, "The Italian Immigrants in Utah: Nativism (1900-1925)" (Master's Thesis, University of Utah, 1972), p. 33.

[16] Lucile Richens, "Social History of Sunnyside" quoted in Notarianni, p. 34.

[17] Interview with Stella Pappas, pp. 10-11.

[18] Interview with Frances and Valentine Vouk by Joe Stipanovich, February 13, 1973, Price, p. 4, Utah Minorities Oral History Project, C-25.

[19] Stipanovich, p. 62.

[20] Interview by Charlie and Rose Leonelli by Phil Notarianni, August 2, 1974, Tooele, Utah, pp. 36-38, Utah Minorities Oral History Project, I-33.

[21] Interview by Stan Littizzette by Phil Notarianni and Kent Powell, December 18, 1971, in Helper, Utah, p. 20, Utah Minorities Oral History Project, I-8.

[22] Interview with Harold Nielsen, p. 30.

[23] Interview with Louis L. Vuksineck by Jessie Embry, April 15, 1976, Spring Glen, Utah, pp. 15-16, Charles Redd Center for Western Studies Labor Oral History Project, Manuscript Division, Harold B. Lee Library, Brigham Young University, Provo, Utah. Hereinafter referred to Labor Oral History Project.

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[25] *Ibid*, p. 9

[26] Interview with Charles A. Houghton by Mark Hutchings, April 8, 1976, Castle Gate, Utah, p. 18, Labor Oral History Project.

[27] Interview with Dorothy Adams by Richard Swanson, August 4, 1973, Salt Lake City, Utah, p. 16, Charles Redd Center for Western Studies Southeastern Utah Oral History Project, Manuscript Division, Harold B. Lee Library, Brigham Young University, Provo, Utah.

[28] Kenneth R. McClellan, "The Ute Indians and their Education Programs" (Master Thesis, University of Utah, 1953), p. 57.

[29] *Ibid*.

[30] Henrick George Lundgren, "A Study of the Language Development of Ute Indian Children" (Master Thesis, University of Utah, 1969), p. 4.

[31] Lars Anderson, "A History of Education in San Juan School District" (Masters Thesis, University of Utah, 1952), pp. 104-105.

[32] *Ibid*, p. 101.

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[36] *Ibid*, pp. 2-3.

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[38] Anderson, pp. 105-106.

[39] Interview with Lamar Bedoni by Fern Charley, June 30, 1972, Blanding, Utah, p. 9, Southeastern Utah Oral History Project, California State University, Fullerton, Fullerton, CA

[40] Interview with Alice Kasai, p. 7.

[41] Interview by Bertha McCuiston Kimber by Verna Richardson, October 5, 1974, Grouse Creek, Utah, p. 26, Grouse Creek Oral History Project, Utah State Historical Society, Salt Lake City, Utah.

[42] Gilbert Geis, "Do Utah Schools Face the Race Problem?" *Utah Educational Review* 43(January 1950), p. 20.

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[45] Interview with William Gonzales by Steven Pratt, November 6, 1971, p. 6, Davis Bitton Oral History Class, Manuscript Section, Marriott Library, University of Utah, Salt Lake City, Utah.

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3/1/81
UTAH
Jessie Embry

COUNTRY SCHOOLS TODAY

A law was passed in Massachusetts during the eighteenth century which required schools to be small. This pattern of small schools was carried West by the frontier people. The settlers were determined to have a school within walking distance of their homes and believed that small schools provided the best education.

When the Mormon pioneers came to Utah they adopted the pattern of small schools. The Mormons set up district schools in each LDS ward and each school was organized as a separate school district. It was not uncommon for even the smaller communities in the territory to have two or three school districts and an equal number of small one or two room schools.

As early as the 1870's those involved in the education field started to speak against the small school districts. A statement in the 1880-1881 territorial school report is typical of the arguments for the move towards larger schools.

> We found a disposition in some places to divide up the school districts for insufficient cause; nothing can be more detrimental than this; to any schedule or gradation, to effective supervision, or in fact, to organization. Some who favor such division seem to think they must have the school at their immediate door. This cannot be accomplished in our sparsely settled school

> districts, and yet have good schools. One thing or the other must be sacrificed.[1]

In order to provide the best education the members of the territorial school board and later the state department pushed for combining school districts and building a central graded school in the larger community. Therefore the small schools in towns like Heber City were closed in the 1870's and 1880's and replaced by the central elementary school. The more remote communities where there were not enough students for a graded elementary school presented a problem. As early as 1896 John R. Pack, state superintendent of schools, came up with the solution of bussing.

> Should the population be so scattered, as may be the case in some parts of the state, that the distance to reach school is too great for some of the pupils, the plan of carrying the children to school in carriages or public vehicles could be adopted.[2]

This plan to where possible combine schools became the theme of the state's education office. To reach the goal, however, first school districts had to be combined. In 1905 the state legislature passed a law allowing consolidation in the larger counties. The counties had to have 2000 or more students to consolidate.[3] Arrangements were made then also so that first class cities could have their own school districts and have greater control over their employment and course of study. Large counties with a good sized school population could form one school district. Salt Lake County, Weber County, Box Elder County, Morgan County and Cache County took advantage of the 1905 law and combined school districts. The 1908 biannual school report explained the results of the law in Salt Lake and Weber Counties. The move to consolidate districts had been difficult at first but there had been some definite advantages because of the move. The school board was of a better quality, the district had better control over business and educational management, better teachers could be hired and kept, pupils could be transported to graded schools and the compulsory education act could be more carefully enforced.[4]

The state school office felt that the 1905 law was successful in providing better education for the students. It was instrumental in passing a law in 1915 that required all school districts to consolidate. The plan was that each county would have one school district. This plan was adopted in more of the counties. However, in a few counties like Sanpete and Summit the local people felt that there were several areas of population and there should be a school district in each one.[5]

The combined school districts now provided an opportunity to consolidate the rural schools. The school office in Salt Lake strongly believed that it was best to be able to educate students in a large school; they believed that bigger was better. Therefore pressure was sometimes put on the school districts to combine schools. The changes sometimes came very slow but every move towards consolidation was heralded as an improvement in the school reports. These are just a few of the examples of how schools were consolidated in various areas of the state.

Sanpete County

As was mentioned when the 1915 consolidation law was passed two school districts were set up in Sanpete County. The South Sanpete District had headquarters in Manti and the North District was in Mt. Pleasant. According to Glenn L. Bartholomew, when better roads were constructed, the parents in small places saw that their children could receive better education in a larger school. Gradually the small community schools were closed. In 1920 the Freedom and Pleasant View schools were closed because the population of the school dropped. Then 1923 the Mountainville school was closed and the Milburn and Chester schools followed in 1928. In 1934 the Indianola school was shut down. Clarion lost its school in 1937 and the Axtell and Fayette schools were closed in 1945. That same year the schools at Sterling and Centerfield were cut to six grades, and the Mayfield school was cut to eight grades. People who attended or taught at these schools usually seem to support the move for consolidation. They missed having the school in the community, but they felt that it improved education.[6]

Box Elder County

In 1928 moves were made to consolidate some of the smaller schools in the Wheelon, Beaver Dam and Collinston area. The people there asked that a bus be provided to take their children to Bear River High School in Trementon. The school board agreed if the people were willing to consolidate the elementary schools as well. The communities voted by a bare majority to combine schools. The county superintendent of schools reported that the move was good because it provided a larger school and saved money for the district. After the vote was taken, sixteen property holders in Beaver Dam protested, but since only eight or one tenth of the total number of students involved were represented, the board refused to consider the petition. In another area of the district there was some opposition to consolidation. However, by the second meeting, the superintendent reported many were converted to the idea. During that year he explained with pride that all but a few one and two room schools were eliminated.[7]

Kane County

The Sanpete and Box Elder County moves toward consolidation were basically positive. Although there was some opposition, those forces were overcome. Consolidation was not as easy in Kane County. In 1936 plans were made to transport the students from Long Valley to Kanab. When people objected, plans were made to combine only the schools in Long Valley. Glendale residents objected to the plan and asked that two teachers and the first six grades be allowed to remain in the community. Because of the dispute, when school started the parents refused to send even the older students to Valley High School. Later the older students were sent but the younger ones were kept home. The Glendale school was later closed but not without some difficulty.[8]

Millard County

Millard County also created consolidation problems. There was a struggle for power between the eastern area around Fillmore and the western area around Delta. The schools were not consolidated because it was difficult to pass a bonding issue in the school district. Walter Talbot, the current state superintendent of schools, explained that the schools were not as successful as the larger schools. In the 1900's there was a trend towards non-graded schools, but the one and four room schools were not geared to the new program. He said the teachers in Millard did not alter their teaching to the individuals and still taught the classes as individual grades. In 1963 the state board of education put pressure on the schools to consolidate. The move was not successful then but shortly afterwards the schools were combined.[9]

Carbon County

Wilford E. Smith examined the schools in the coal mining camps in Carbon County and asked what the residents thought of consolidation and sending children to Helper and Price for school. Almost all the parents in some of the camps opposed closing the Castle Gate schools and sending them to the larger schools. Many complained that there was a "bad environment" in Helper. Others felt that the students from the camps were discriminated against in Price. One woman said, "There is a bad environment in the Price public schools. The girls and boys 'know it all,' and they are a bad influence on decent kids."[10] Others felt that it was too far to bus little children.[11] Those who wanted the children bussed said that the students should go to a "decent school and until it is done the 'dickens should be raised.'"[12]

As the coal camps declined in size, the schools were closed and the children were bussed to larger schools. Nearly all the schools were consolidated during the 1940's and 1950's.[13]

Boulder, Garfield County

In many school districts, the schools were combined at about the same time. Boulder is a good example of the decision to close one small school. Boulder, probably one of the most isolated communities in Utah, is about thirty miles from Escalante. The thirty miles is not a one half hour drive; the road winds through canyons and gullies and then crosses what is called the Hogs Back, a narrow natural bridge. Town is a string of farms that stretch for miles. Doyle Moosman remembers that when he attended the school in the 1910's he rode a horse five miles to school from the family ranch. Other students came by wagon from Lower Boulder, Upper Boulder and Salt Gulch.

After the students completed the eighth grade, they had to go into Escalante to board or "bach" while they attended high school. In 1948 the citizens of Boulder voted in favor of running a bus to Escalante for the high school students. There were not enough high school students to justify a bus so the decision was made to take the seventh and eighth grades to the larger school. As the school continued to dwindle in size, the district decided to try to close the school. One year the parents were allowed to choose which school their children would attend. Half of the students went to Escalante and one half stayed in Boulder. The next year the school was closed. Doyle Moosman chose to have his children go to Escalante the first year. He explained that the larger school gave his children more competition and helped them learn more. Mr. Moosman drove the bus to Escalante for over twenty years and had only one small accident once at Calf Creek. He feels that the consolidation has been good for the people in Boulder and the school in Escalante.[14]

These brief examples show the mood of the Utah Education office throughout the twentieth century. The state did everything possible including threatening to cut funds and services and putting pressure on residents to close schools. Many schools closed quietly like the Rockport School did in 1944. The residents saw the purpose of combining schools "was of economy and patriotism."[15] Others fought the closure; others accepted it but missed the school. But gradually the small schools were closed in support of larger schools. In 1964-1965 there were only nine one room elementary schools, sixteen two room and twenty-six three room schools.[16] In 1975 the Utah State Building Board conducted a survey of public schools in use in the state. The survey revealed that the majority of rural schools had been closed and the students were bussed to consolidated schools. There were approximately twenty-four schools with enrollments of less than 100 and many of those were small graded schools like the one at Escalante and Marysvale.

The places where many of the small rural schools are still in existence are in the large counties in the northern, western and southern parts of the state where the population is scattered. The main exception is the Cedar Fort School which is only sixteen miles from Lehi.[17]

Country schools are somewhat different than there were a century ago though. Modern technology and teaching methods have changed how the schools are operated. These discussions of the Garrison, Park Valley and Cedar City schools explain some of the elements of public country schools today.

Garrison

Garrison is an example of the one room schools that are still in operation because it is almost completely isolated from the rest of the state. It is over one hundred miles to Delta where the Millard School District has its office; it is almost that far to Milford in Beaver County. The nearest town is about ten miles away but Baker is just over the state line in Nevada. For awhile the two communities operated a joint school, but now there is a two room school in Baker and a one room school in Garrison.

Visiting the school in Garrison is not the step back in time one might expect. That school is much different than the one room log cabin with a pot belly stove and hard wooden benches that is the typical picture of a country school. The building is less than twenty years old. It has a small office, restrooms, closet space and one large classroom that can be divided into two. In 1980 there are only nine students and one teacher so the curtain is open. The room is decorated with bulletin boards and learning trees. A piano, a color television set and tape recorder are in view. Jody Dalton, the teacher, speaks with pride of the other visual equipment that the school board had provided. The desks are new, movable plastic seats that Mrs. Dalton says she moves often to give the students a different view of the room. She strongly feels that the classroom is more the students' than it is hers so she assigns each pupil different responsibilities on a rotating basis. One student is in charge of keeping the room clean, one takes care of paper and supplies, one checks books out of the small library in the corner, one rings the bell, one monitors the play equipment, one organizes the calendar and one leads the flag ceremony and sharpens pencils. Each week a student is honored and does not have duties for that one week.

The schedule is also much different than the one room schools of an earlier day. In a way Mrs. Dalton has many teachers. In order to work on a one-to-one basis with the kindergartener, Mrs. Dalton assigns the rest of the school to watch the education program 3-2-1 Contact. While she helps the older students with reading, the kindergarten student plays and watches Sesame Street. Not only is the television another teacher in the class, but tape recorders also help. After the students read their assignments, they record their answers to questions on tape and Mrs. Dalton can then listen to their comments about their reading later.

A common practice in one room schools was to have the older children help the younger children. Mrs. Dalton uses the older children in her teaching too. Each day the pupil who is the librarian reads a story to the kindergartener.

It helps them both; the librarian practices his/her reading skills; the kindergarten student learns by being read to. In addition, the students help one another with assignments. The seventh grader helps the second grader with math and both feel that they are benefitted by the contact.

Still, despite all the aids that the teacher has in the one room school, there are six grades and six different levels that have to be trained in one room. For that reason nearly all of the basic subjects, reading, math, English and spelling, are done on an individual basis. An assignment tree in the middle of the room holds the textbooks, the workbooks and the assignment cards. Each student knows when it is spelling time, for example, and will go and get this assignment. This works well for the student that is self motivated and works quickly. However, for the slower student who is easily distracted the noise in the room can sometimes be too much.

Other subjects can be taught all together. Mrs. Dalton plans art, social studies, science and music projects that everyone can do. Each student works on a different level and she explains more to the older pupils, but all can be involved. The school sings together and everyone is learning to play the recorder. The school has a marching band. In 1980 they started a school newspaper. The paper is an English project; each student is given a story to write or a page to work on. It is also a fund raising project. They sell the paper to their parents and save the money for their yearly field trip.

Because the school is so small and the community is equally small, everything the school does involves everyone in town. For example, once a year the whole school goes to a city and sees the sights. In 1979 they went to Salt Lake, stayed at a motel, visited the Channel 2 television station and saw the state capitol. Mrs. Dalton and a parent drove the children to the city. All the parents come to PTA meetings. They are usually pot luck dinners. The Christmas program that is held with the Baker School is attended by everyone in the valley. It is the highlight of the year. Everyone does all they can to support the school.

Students attend the Garrison School for six years. When they are in the seventh and eighth grade they can elect to stay at Garrison or go to Delta. One seventh grader has stayed for the 1980-1981 school year; one eighth grader went to Delta. After the eighth grade all the students have to go board in Delta.

Mrs. Dalton received her educational training in Chicago and has taught at a variety of schools. She therefore has a good idea of the advantages and disadvantages of her current teaching arrangement. She likes the fact that the students can pace themselves. One fifth grader is working on a sixth and seventh grade level. She dislikes the noise and the inability to provide large physical education and library programs. She also worries that maybe a student should not have the same teacher for so many years. But she points out that each school has its problems and the students are getting as good an education as they could elsewhere.[18]

Park Valley

Park Valley is another example of another isolated community where it is too far to bus students to a larger center. Park Valley is in the northwest corner of Box Elder County and is about fifty miles from the Idaho border and seventy miles from Nevada. The school is larger than the one at Garrison. There are two teachers who have responsibilities for kindergarten through tenth grades.

The schoolhouse in Park Valley has been used for over fifty years. There are the two main classrooms, the little room for the younger grades and the big rooms for grades five through ten. Additions have been made, however, and a shed has been constructed near the school to be used for type and shop classes.

The Park Valley School, like the Garrison School, is operated somewhat different than the earlier two teacher schools. Mrs. Norine Carter has twenty-four students in kindergarten through fourth grades. During the first fifteen or twenty minutes of school, she has responsibilities for all the students. Then an aide takes the kindergarten students and works with them throughout the morning. Mrs. Carter gives the aide instructions on working with the small children and then leaves the aide to teach them. She is then free to work with the other four grades. In the afternoon another aide comes in several days a week. When she is there, Mrs. Carter likes to work on academic subjects. Other days she works on arts and crafts. Two days a week the class has music. The students also have an organized play period for physical education.

In the big room, the teacher has grades five through ten. However, she also has help. First thing in the morning the ninth and tenth grades, who are all members of the Mormon Church, have a released time for religious instruction. Then during the rest of the morning she has an aide to help with math and English. Mrs. Carter explained that their goal in all the grades is to teach the basics. Because of time, some of the frills have to go. After lunch a CETA worker helps the upper grade with physical education. Then another aide teaches the ninth and tenth grade type and a third aide teaches shop to the seventh and eighth grades. The teacher is then free to work with the fifth and sixth graders.

Both of the teachers at Park Valley believe that there are some things that all students can benefit from. Therefore, during math and English especially they will explain some function to all the grades at once. Then the students can work on it at different levels. For example, Mrs. Carter can explain time to all the lower grades. The youngest student can draw hands on clocks while she teaches the other students minutes. Since there are more students per grade there is more reciting time and less individual work at Park Valley than Garrison.

Mrs. Carter believes that the small school provides more opportunity for special activities. For fire protection week she used part of the English period to plan a play about Smokey the Bear. Then the large room, the kindergarten and the parents were invited to come. The first graders sang a song about Smokey the Bear. The other grades put on a play and then everyone was invited to sing the song. For Valentine days the kindergarteners stay all day and the school has a party. There is a Christmas program and at the end of the school year there is a farewell program for the "graduating" tenth graders. For Columbus day and Thanksgiving and other special holidays the students work together on special projects in each room.

The track meet is the big event in West Box Elder County. Students from Grouse Creek, Snowville and Howell all gather at Park Valley. Each grade takes part. For the younger grades ribbons are given to each student; in the upper grades they are given to the top six finishers. The communities are all invited to the meet.

Mrs. Carter says that these kinds of activities and the advantages of living in a rural area makes the school worthwhile to her. Park Valley is a very small town and nearly all the people are Mormons. All the people know each other because they are tied together in church, community and school activities. Sometimes the pupils know too much about each other. The school is set up so that a gifted first grade student can learn from the third and fourth grade lessons. If a slow third grader will listen to the lower grades, he/she can learn what might have been missed. Sometimes, however, the gifted child does not have all the resources needed to grow and the slow student does not get the attention needed.

But the Park Valley parents strongly believe that their children should be in their home environment. That is why they fight attempts to have the ninth and tenth graders moved into Tremonton. When the students leave for the eleventh grade, they face the problems most students do not have until they leave home for college. The students do not have parents to help them study and they are sometimes in homes where they have never met the people. The students do have contact with the Tremonton students through church activities. All in all Mrs. Carter feels that the school provides the best of the teaching and the best of a rural setting to the students.[19]

Cedar Fort

Unlike the school at Garrison and Park Valley, Cedar Fort is not completely isolated from larger schools. Cedar Fort is only about sixteen miles from Lehi and the older students are bussed there for grades seven through twelve. But the school is important to the community of Cedar Fort and the residents take great pride in it and do not want to see it closed. Paul Genho, a fourth grader, has caught some of the spirit of the school. When it was suggested that the school might be closed, he threatened to beat up the person if he was his size. He also talked of shooting the people who tried to close the school with a water pistol or breaking windows in protest. The people are so used to having the school that they don't even think of it being closed. To them bussing their children sixteen miles is still a long ways.

The Cedar Fort school has two rooms; the little room holds grades kindergarten to third and the big room houses grades fourth through sixth. Paul describes the school, "It is two rooms, and it is a big school. It has a big archway and two big windows you can climb up on and sit and jump on the next kid that comes out the door." Inside he says the school is just like a regular classroom. He sees no difference between it and the school he attended in Texas for a year. To Paul desks, blackboards and bulletin boards are the elements of a classroom.[20]

The teacher makes a major difference in a small school since it is possible for the student to have the same teacher for four years. Meredith Genho, Paul's mother, explains that is good when the teacher is good and hardship when the teacher is poor. She feels the female teacher in the younger grades is not as good as the man teaching in the big room.[21] Paul describes the woman in the little room, Mrs. Cook, as an "old, old lady" who taught the parents of the children now in school. Mr. Reed is a man from Lehi who drives over each day. Paul says that he is a good teacher because he is fair and he doesn't read notes.

Subjects are rather limited in the two room school. Paul remembers in kindergarten the students just worked in small notebooks. In the first grade they had no science, social studies or music. They had music in the second grade. The holidays were usually observed by doing art projects. In the big room the classes have science projects. The classes have no music in the upper grades because Mr. Reed doesn't like music but also because there is barely time to get through the required subjects. The school has physical ed two times a week.

Nearly all the classes are individual study. Paul says that Mr. Reed usually writes the assignment on the board or tells each class where their assignment is in the textbooks. If someone has a question, he/she simply raises a hand. Sometimes when the class is starting something new, Mr. Reed will take that grade and explain the concept to them. Paul says that he usually listens to all these explanations. The class sometimes plays learning games. Paul remembers spelling baseball where by spelling words correctly the players can move around the bases.

Paul loves the school and feels that he is getting as good an education as he could anywhere else. Part of what he loves about the school is the rural setting. He likes to hike to the "Indian writing" and to hunt rabbits and other game although he usually only catches grasshoppers.

Paul remembers that the school children once tried to convince Mr. Reed to take them on a hike. He complained that he had sprained his ankle and could not walk. The class declared that they had all sprained their wrists and could not write. Their clever answers did not win a hike though.

Paul is very much a country boy. His father runs cattle and he shares his views of sheepmen. He dislikes the city and the urban life. He is somewhat close-minded about people who are different like those who live at the White Ranch a few miles away. His view of life and the school he attends are not much different than those of the pupils and the schools fifty years ago.[22]

Private and Home Schools

While the public schools have gradually moved to larger graded schools, there has been a move by some parents back to the country school concept. They are able to reach their goals either by enrolling the children in private schools or by teaching their own children at home.

Private Schools

Private schools have been started along the Wasatch Front. Some of them are set up to help the gifted child; others are able to help those with behavior problems. In some cases the schools offer a particular educational style or religious instruction that the parents or students feel is lacking from the public schools. One of the major advantages of the private schools that was also an advantage of the small rural schools is that the teacher is able to give instruction on a one to one basis. For example, the Salt Lake Carden School follows the Carden reading method of teaching phonics to the children. The school is small enough that the students can receive individual instruction.

Another element that many of the private schools adopt from earlier schools is the emphasis of the three R's, what some educators call a return to basics. The Carden School, for example, emphasizes the phonetic reading program. They also teach arithmetic. The principal, Anna Lou Jeffs, describes it as "basic math, not new math. We teach the children to do math in their heads, not on their fingers."[23] The Catholic and Lutheran elementary parochial schools also offer a basic three R education.[24] And the American Heritage School in Pleasant Grove which is run by Mormons believes strongly in emphasizing "language skills, classical literature and traditional math."[25]

Another element that is somewhat adapted from the early country schools is religious training. Until recently prayer in public schools was not questioned in Utah; it was simply part of the day at school. With the new Supreme Court rulings forbidding prayer and Bible readings in the public schools, many parents have placed their children in private schools for religious purposes. This religious instruction is usually simply Christian; no one religion is emphasized. Principal Jeffs of the Carden School explains,

> Miss Carden intended her schools to be Christian schools. . . . Non-Christian parents who want to send their children to Carden must accept the Bible instruction that is a required part of the curriculum, and they must accept prayer in the name of Christ.[26]

The Catholic and Lutheran schools also have daily religious activities including religion classes and prayer. Sister Joan, Ditto for Dick Wenigar, the principal of Redeemer Lutheran points out,

> We carry Christian attitudes of morality, human dignity, and respect for one's fellow man throughout the curriculum--even recess. . . . We will teach Lutheran doctrine in Bible classes, but we do not ask the children to believe it. It's hard to put down other religions when three-quarters of the class belong to some other religion.[27]

The exception to the strictly Christian rule is the American Heritage School. It was started in 1970 by a group of professors from Brigham Young University who wanted their children to learn LDS scriptures and doctrine in school. The school teaches Book of Mormon and LDS Church history as well as the Bible each day. Non-LDS children can study on their own if they object to the religious teachings. The school does not teach evolution at all. Because of its conservative religious stance, it has been called "An arm of the John Birch Society run by a bunch of Mormon housewives." The school says it has no political stand however.[28]

Many of these private schools have elements of the small rural schools but they are still large and the classes are graded. Other schools are so small that like the rural school several classes meet in the same room. The Realm of Inquiry is an experimental learning center for gifted children. The school has three sections in the lower grades, K-1, 2-3 and 4-6, one junior high and one senior high class. There are eight full-time teachers and four part-time instructors for subjects like art and dance. The students are encouraged to study at their own rate so it does not matter if several classes share a teacher and a room.[29]

The Marmalade Hill School is for children with behavior problems. The students are encouraged to work at their own rate. Four full-time teachers handle seventy students divided into three sections, grades one to four in one room, five to seven in another and eight to twelve in two rooms. The Marmalade School is much like the open classroom concept of the 1960's. All the students attend an encounter session with the school's counselor. They also learn yoga to "keep the kids centered on themselves and develop concentration."[30]

Home School

Another way that many people are returning to the small school concept is by setting up schools in private homes. In 1979 State Superintendent of Schools Walter Talbot told a private school, Zion's Camp Academy in Cove, that Utah parents had three options. They could send their children to the public schools, they could establish a private school or they could teach their children at home as prescribed by the Utah Compulsory Attendance Law. There is some vagueness of how the home and private schools should operate. In 1977 the state attorney general said that "equivalent courses" had to be offered but there is no control standard.

A number of people have set up home schools in Utah. One woman explained it is easy to set up a home school in Utah. "The only requirement for Utah is compulsory attendance."[31] To help those interested in setting up a school, some residents of Cache Valley have organized the Cache Valley Private School Association. Members of the group have to "declare a belief in God and the U.S. Constitution in the tradition of the founding fathers."[32] Through organizations like these many home schools have been started. Logan Superintendent James Blair and Cache Superintendent C. Bryce Draper said that ten years ago there were only five families in the whole state providing home education. At least that many had been created in Logan in the last two years. Both Blair and Draper are concerned about the quality of education. Blair said, "I think some of them are on an ego trip. But in the long run, the children won't receive the quality of education as in the public schools."[33] Draper said, "I still have a lot of confidence in public schools. . . . I think we're doing a very good job, and I don't think private schools are doing as good a job."[34]

People continue to set up private home schools for a number of reasons. First, many want to see a return to the basics. Norma Luce said, "The schools are not very good. . . . Children are not learning to read, they're coming home with bad habits."[35] Others want to have their children have religious instruction.

But others simply find that the home school works best for their situation. Bob and Evelyn Owens organized a school so that the family could care for their grandmother at home. She teaches the children from old textbooks which she feels are more valuable. "Michael is learning to read by phonics in the McGuffy Readers, the one the founding fathers used," Mrs. Owens explains. "Some might call them outdated, and some information like feeding the chickens, isn't current. . . . But it is a historical experience, and it's real, not these silly make believe things they have now." She feels the same way about the Blueback Speller. "That'll take you clear through high school and you still might not learn all the words."[36]

Setting up home schools has been easy for people in Cache Valley. The arrangement was not so simple for the Singer family in Summit County. For them the Utah laws were not open enough and their attempt to set up a private school led to a court order, a contempt of court charge and the death of John Singer.

John Singer was born in Brooklyn, New York on January 6, 1931. He lived in Germany until he was fifteen years old where he was member of the Hitler Young Movement. In

1947 he returned to the United States and moved to a farm owned by his uncle Guslar Weller in Marion, Utah. He later married there and had seven children. The Singer children attended the public schools until 1973 when the parents withdrew five of their seven school age children from South Sumit Elementary School in Kamas.[37]

John Singer said he took his children out of the school because they were exposed to "drugs, sex and homosexuality" and the school failed "to teach religion." He added he firmly believed in teaching children reading, writing and arithmetic but it was more important that they be "trained to be decent characters."[38]

Singer built a one room schoolhouse on his farm property. The family received a Certificate of Exemption on March 22, 1974 which allowed them to teach their children at home as long as they taught the same subjects that were required by law in the public schools, the subjects were taught for the same amount of time as in the district schools and the school district was allowed to monitor their education at home.

In September 1975 the Singers refused to allow the district to monitor the schools. Singer said he had agreed to the condition only on a trial basis. He did not like the regimentation that taking roll and testing the students required. Therefore on March 11, 1977 the school board withdrew the Certificate of Exemption. Four months later John and Vicky Singer were found guilty of not complying with the compulsory school laws and in December they were scheduled to appear for trial that no members of the Singer family approved of. Several options were offered to the Singers including letting a tutor instruct the children on a daily basis.[39] The Singers were found guilty based on the testimony of Dr. Victor Cline of the University of Utah who said that while the Singer parents had above average IQ's, the children had tested well below average on the IQ and achievement tests.[40] Singer replied that his standards were different.[41]

After all these troubles, Singer decided to form a private school. He received the incorporation papers from the state in October, 1977 and named his school "High Unitah Academy." Singer said, "I figured . . . this is the best way to go in order to by-pass an awful lot of hassle."[42]

For awhile the High Unitah Academy operated as it had before. The school bell rang at 9:00 a.m. or whenever the morning chores were completed. The Singer children then crossed the dirt road to the school. There their mother taught math, English, spelling and history. The Singers believed that a child learns best when their interests develop. Formal instruction ended at noon. During the afternoon the children were each given a practical assignment to help their father or mother. The boys, for example, cut wood and the girls helped with canning and sewing.[43]

For months the school continued to operate. The court case remained unresolved. Pressure, however, started to mount to arrest John Singer. He and his family became almost prisoners in their own home. Singer didn't want to leave for fear of being arrested. Still several attempts were made to arrest him, and on January 18, 1979 ten law officers attempted to arrest Singer and killed him.[44]

After the killing the Singers were put in a foster home. Then a court order was issued that the children could be educated at home with the supervision of tutors from a Salt Lake private school. Another exemption certificate was issued.[45] Mrs. Vickie Singer has now filed a wrongful death suit against the state for the death of her husband.

Country Schools in the Future

Schools have changed a great deal in the last two centuries. Once small schools were considered the best form of education; for most of the twentieth century the move has been towards consolidation. The slogan "bigger is better" may be outdated soon though. When gas was twenty-five cents a gallon at the beginning of the 1970's there were some valid reasons why the students in Boulder were bussed thirty-five miles to Escalante and the students in Long Valley were all sent to Orderville. But with the price of gas soaring the way that it is there may come a time when bussing will not be practiced.

The move at the end of the nineteenth century and the first of the twentieth century was away from the ungraded school to the graded school. During the 1960's there was a move to an open classroom, individual learning and unstructured schedules. The program has moved back to the closed classroom in most of the public schools. Many private schools, however, are still using the ungraded classroom approach.

One element of the country school that people interviewed for this project felt was essential was the return to the basics. They felt that in the attempt to teach extra curriculum classes the reading, writing and arithmetic had been neglected. They complain that students today can't spell, read or write.

The road that the country school will follow in the future is hard to tell. The state of Utah still seems committed to consolidation. Most of the schools that can be combined have been and so it will be a question of whether they remain together. Education philosophy on how to teach and what to teach has changed and will probably change again. It is apparent too in the state of Utah that something will have to be done to control the cost of schools. These are the questions the future faces; the past holds the keys to some of their answers.

FOOTNOTES

[1] John Clifton Moffit, The History of Public Education in Utah (np, 1946), pp. 201-204.

[2] Ibid, p. 206.

[3] Glenn L. Bartholew, "The History of Education in Sanpete County, Utah" (Master's thesis, University of Utah, 1948), p. 98.

[4] Utah School Report, 1908, pp. 23-24.

[5] Bartholew, p. 99.

[6] Ibid, pp. 109-110, 113.

[7] Utah School Report, 1928, pp. 33-34.

[8] Utah School Report, 1936, pp. 67-68.

[9] Walter D. Talbot, "A Study of the Extent to Which Further Consolidation is Feasible and Desirable Within Selected County School Districts in Utah" (PhD Dissertation, Utah State University, 1966), p. 153.

[10] Wilford E. Smith, "A Study of What Certain Persons Said about Certain Aspects of School Consolidation in the Northwest Part of Carbon County, Utah" (Master's thesis, University of Utah), pp. 244-245.

[11] Ibid, p. 204.

[12] Ibid, p. 220.

[13] Steve Nick Borovitz, "The Settlement of Carbon County and Development of Schools" (Master's thesis, University of Utah, 1953).

[14] Interview with Doyle Moosman by Jessie Embry, October 22, 1980, Boulder, Utah, Country Legacy: Humanities on the Frontier.

[15] Utah School Report, 1944, p. 143.

[16] Talbot, p. 7.

[17] "A Report of a Comprehensive Study of Public School Buildings in Utah" (Salt Lake City, Utah: Office of the State Superintendent of Public Instruction, 1975).

[18] Interview with Jody Dalton by Jessie Embry, October 24, 1980, Garrison, Utah, Country School Legacy: Humanities on the Frontier.

[19] Interview with Norine K. Carter by Jessie Embry, October 10, 1980, Orem, Utah, Country School Legacy: Humanities on the Frontier.

[20] Interview with Paul Genho by Jessie Embry, October 14, 1980, Cedar Fort, Utah, Country School Legacy: Humanities on the Frontier.

[21] Conversation with Meredith Genho, by author, October 14, 1980, Cedar Fort, Utah.

[22] Interview with Paul Genho.

[23] Judy Cooke, "Probing the Private School," Utah Holiday 8(July 1980), p. 76.

[24] Ibid, p. 79.

[25] Ibid, p. 81

[26] Ibid, p. 76.

[27] Ibid, p. 79.

[28] Ibid, p. 81.

[29] Ibid, pp. 72-74.

[30] Ibid, pp. 74-75.

[31] Jerry Ford, "Home Schools Expand," Herald Journal, Logan, Utah, November 25, 1980, p. 26.

[32] Ibid.

[33] Jerry Ford, "Home Ed Shortchanges Kids," Ibid.

[34] Ibid.

[35] Jerry Ford, "Home Schools Expand," Ibid.

[36] "Home School," Herald Journal, Logan, Utah, November 23, 1980, p. 25.

[37] Park City Record, January 25, 1979, p. 9a, newspaper clipping file, Library, Utah State Historical Society, Salt Lake City, Utah. The remaining newspaper citations are all from the Utah State Historical Society clipping file.

[38] Deseret News, January 19, 1979.

[39] Park City Record.

[40] Salt Lake Tribune, April 14, 1978.

[41] Park City Record.

[42] Salt Lake Tribune, October 1, 1978.

[43] Park City Record, p. 17a.

[44] Deseret News, November 7, 1979.

GARRISON, UTAH:

THE ONE-ROOM SCHOOL WITH MULTI-TEACHERS

By Jessie L. Embry

In the early 1920's, Alverda deLange, a normal graduate from Brigham Young University, received a contract to teach in a one-room school in the San Juan School District in Southeastern Utah. After arriving in Monticello, she was assigned to teach at Cedar Point, a small community along the Utah-Colorado border. Although it was only thirty-five miles from Monticello to Cedar Point, it took Alverda and the county superintendent nearly all day to get there because a canyon blocked access to the community. When they finally arrived in town, the superintendent took Alverda to see the school. She recalled later, "Seeing it I thought surely that can't be the schoolhouse where I am to teach. My eyes are playing tricks on me. Surely I am not back in the early 1800. It looked more like a barn, than a house." Alverda found that the inside appearance was as discouraging as the outside. "It was very hard to push the door open. The rough lumber served for outside and inside. . . . There wasn't any ceiling to it, just rafters which let in the sun, rain and snow in some places. Just a little cook stove to heat up this large room. Church was held there on Sunday. They must have enjoyed church that Sunday as the floor was covered with pinenut shells."

Although Alverda deLange thought that she had stepped into the nineteenth century, her story is not unique. In 1938, 210,000 one-room schools still dotted the United States countryside. These small schools usually consisted of only one room and a "path," if they were fortunate, that led to the outdoor "privies." Many of the school buildings, like the one in Cedar Point, was crudely constructed and poorly heated. Sometimes, however, they were the only public buildings in the towns and were used for church, dances, elections, and parties.

Just as the school buildings created problems for teachers like Alverda deLange, the teaching arrangements in a one-room school were also difficult. The teachers had to deal with eight classes in one room. They had to plan "busy work" to keep the students who were not reciting occupied and in their desks. The noise level was high as one group was always reciting lessons while the other students were trying to study. Because the teachers had so many different levels of studies to deal with, they were barely able to teach the basic R's, reading, writing and arithmetic. There was little time for science, literature, physcial education, history and geography.

Although there were some advantages to the one-schools because the students received more individual instruction, many parents, teachers and students felt that the disadvantages were were far greater. As soon as possible all the small schools in one community were consolidated. Later when transportation improved, students were bussed from the outlaying areas into a central school. Gradually the one-room schools throughout the United States were closed.

However there remain some isolated areas where one-room schools still operate because it it too far to bus students to another school. Garrison, Utah is an example of one of these communities. Located along the Utah-Nevada border, it is almost one hundred miles to Delta to the Millard County School District offices and almost that far to Milford in Beaver County. The nearest town, Baker, is about ten miles away, but it is just over the state line in Nevada. For awhile Baker and Garrison operated a joint school, but then the two states decided to take charge of their own citizens. There is now a two-room school in Baker and a one-room school in Garrison.

Visiting the school at Garrison in the 1980′s in not a step into the nineteenth century, however. The school is much different than the one-room lumber building that Alverda deLange encountered. The schoolhouse is less than twenty years old. It has a small office, restrooms, closet space and one large classroom that can be divided into two. During the 1980-1981 school year, there were only nine students and one teacher so the curtain was open. The room was decorated with bulletin boards, learning trees, a piano and a color television. Jody Dalton, the teacher, spoke with pride of the other equipment like tape recorders, movie projects, and playground equipment that the school district had provided.

The schedule was also much different than the one-room schools of an earlier day. In a way, Mrs. Dalton has many teachers. In order to work on a one-to-one basis with the kindergartener, Mrs. Dalton assigned the rest of the school to watch the public educational program "3-2-1 Contact." While she helped the older students with reading, the kindergarten student played with the toys in the back of the room and watched "Sesame Street." The television served as a means of instructing the students while Mrs. Dalton gave individual instruction.

The tape recorders were also additional teachers in the classroom. Mrs. Dalton assigned the students to read a story and then to answer questions about the material orally. It would be impossible for her to spend time with each student during the school day, and so she had the students record their answers on tape. Later Mrs. Dalton listened to the tapes to see how well the student understood the story and how they were able to express themselves verbally.

In the early one room schools, the older children helped the younger students. Mrs. Dalton used her upper class members the same way. Each day one of the pupils served as librarian for the school. Part of that responsibility included reading a story to the kindergarten student. The assignment helped both students: the librarian practiced his/her reading skills; the kindergartener learned by being read to. In addition, the seventh grader helped the second grader with math, and both felt that they benefitted by the contact.

Despite all the aids that Mrs. Dalton had in the Garrison School, there were six grades and six different levels that had to be taught in the classroom. For that reason nearly all of the basic subjects, reading, math, English and spelling, were done on an individual basis. An assignment tree in the middle of the room held the textbooks, the workbooks and the assignment cards. Each student knew when it was spelling time, for example, and would go and get the assignment. Therefore, in a sense, the students taught themselves.

There were subjects that Mrs. Dalton taught all of the students at once. She planned art, social studies, science and music projects that everyone could do. Because each student worked at a different level, she explained the subject briefly to the younger students and in more depth to the older children. At the time I visited the school, everyone was looking to play the recorder, and all the students were involved in a school newspaper.

Mrs. Dalton received her educational training in Chicago and has taught at a variety of schools. She described the advantages and disadvantages of her current teaching arrangement. She said that students can pace themselves. One fifth grader was working on a sixth and seventh grade level. However, some of the students were not self motivated and it was hard to keep them interested in their individual assignments. She disliked the noise and the lack of time to do large physical education and library programs. She also worried that maybe a student should not have the same teacher two years in a row. But despite these drawbacks, she found the school situation very successful. The students, the parents and the county superindent recognize the need for the school and support it full heartedly. With the use of "other teachers" like tape recorders and public television, Mrs. Dalton is able to teach and help her students more than her 1920's counterparts like Alverda deLange.